Al-Kashf wa Al-Bayān 'an Tafsīr Al-Qur'ān

Volume 4

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

By

Abū Isḥāq Aḥmad b. Muḥammad b. Ibrāhīm Al-Tha'labī

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Volume 4

[Qur'an 2:106]: ﴿If We ever abrogate a verse or cause it to be forgotten We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything?﴾

The polytheists said: "Do you not see how Muhammad commands his companions to do something, then forbids it and commands them to do the opposite, and he says something today, then takes it back tomorrow? This Qur'an is nothing but the words of Muhammad that he has invented on his own. It is contradictory." So, Allah Almighty revealed: ﴿When We substitute one revelation for another…﴾ [Qur'an 16:101] and ﴿If We ever abrogate a verse…﴾ [Qur'an 2:106] to clarify the rationale behind the abrogation.

In Arabic, "Naskh" has two meanings:

First meaning: Change or transformation. Al-Farra' said: "masakhahu qirdan" or "nasakhahu qirdan", i.e. transformed him into a monkey. Likewise, when used in relation to words, it means that they are copied from a scripture to another. Allah Almighty says: ﴿We were having transcribed whatever you used to do.) [Qur'an 45:29]

Ibn 'Abbas said regarding this verse: "Are not you Arabs? Can something be copied from other than an original source? Therefore, all the Qur'an is "mansookh" or copied, as it is copied from the Preserved Tablet, then Allah sent it down upon the Prophet (PBUH)."

[291] Abu Muhammad Al-Makhladi reported: Makkiyy ibn 'Abdan reported: 'Ammar ibn Raja' reported: 'Abdul Wahhab ibn 'Ata' reported: Dawood reported that 'Ikrimah reported that Ibn 'Abbas said: "Allah Almighty sent down the Qur'an all at once from the Preserved Tablet to the lowest heaven, then Gabriel revealed it to Muhammad (PBUH) in consequent verses. Thus, the polytheists said such statement about it and it was refuted."(1)

(1) **[291] Assessment of the reliability of the chain of transmission:**
- Hasan (good) chain of transmission deemed as Ṣaḥīḥ by Al-Ḥākim. The narrators are all trustworthy except for 'Abdul Wahhāb ibn 'Aṭā' who is Ṣadūq (honest but makes mistakes).
- **Authentication of Hadith:**
- Narrated by Abū 'Ubayd in Faḍā'il Al-Qur'ān (367-3680, An-Nasā'ī in Faḍā'il Al-

The second meaning: To erase and annul something. It is said: "nasakhat ash-shamsu adh-dhilla" meaning that the sun removed the shade and obliterated it. This is the meaning referred to in the verse: ﴿If We ever abrogate a verse…﴾ [Qur'an 2:106]

According to this meaning, some of the Qur'an is "nasikh", while the other is "mansookh", which the Muslim ummah knows through the science of "Nasikh and Mansookh of the Qur'an" which means: texts of the Qur'an that are abrogated and texts that abrogates. This category is divided into two sub-categories: First: The transcription of the verse is kept and its ruling and application are abrogated. Ibn 'Abbas commented on the verse ﴿If We ever abrogate a verse…﴾: Its transcription is kept but the ruling is altered.

Second: The verse is totally abolished in word and ruling, and is removed from people's minds. This is proved by:

[292] Muhammad ibn Al-Husayn said that 'Ali ibn 'Abdul 'Aziz said that Al-Qasim ibn Sallam said that 'Abdullah ibn Salih reported from Al-Layth from 'Uqayl and Yoonus that Ibn Shihab said: "I was told by Abu Umamah ibn Sahl ibn Hunayf in the gathering of Sa'eed ibn Al-Musayyib that there was a man who memorized a chapter of the Qur'an. One night, he got up to recite it but he could not. Another man got up to recite it but he could not (and a third one as well). When it was morning, they came to the Messenger of Allah (PBUH) and one of them said: "O Messenger of Allah, I got up at night yesterday to recite such-and-such chapter, but I could not." The other man said: "O Messenger of Allah, this is the very reason I have come to you today." The third man said: "And me too, O Messenger of Allah." Thereupon, the Messenger of Allah (PBUH) said: **"It was abrogated yesterday."**(1)

Qur'ān (14,15,16) and Al- Ḥākim in Al-Mustadrak 2/222 on the authority of Ibn 'Abbās. Al- Ḥākim said that the hadith is of an authentic chain of narrators but was not narrated by Al-Bukhārī or Muslim.

(1) **[292] Assessment of the reliability of the chain of transmission:**

- It is relatively inauthentic because Muḥammad ibn Al-Ḥusayn As-Sulamī's reliability is questionable. Adh-Dhahabī said about him: His narrations lack accuracy. It also

As a fact, abrogation applies to commands and prohibitions rather than reports, since the abrogation of reports denotes their falsity.

The Jews rejected the idea of abrogation of laws, claiming that it is Bada' which means change or alteration. They should be answered as follows: "Is it not true that Allah had permitted the marriage of a sister and brother, then he prohibited it, and the same applies to a man marrying the daughter of his brother and sister? Is it not true that Allah had commanded Abraham (peace be upon him) to slaughter his son, then He said to him: "Do not slaughter him."? Is it not true that Moses had commanded The Children of Israel to kill whoever among them worshiped the Calf, then he ordered them to not kill them? Is it not true that the prophethood of Moses was not a system of worship before he was sent by Allah as a messenger (then it became a system of worship afterwards)? Is it not true that Allah had commanded Prophet Haskell to do circumcision, then forbade him to do it? Since the theory of Bada' is not applicable in all such incidents, it should not be applicable in the abrogation of laws either. It is just a shift for the servants from a form of worship to another, from a ruling to another for a given interest, in order for His wisdom and perfect dominion to be manifested.

That was a brief idea of the theory of Naskh (abrogation). It is a major and essential branch of Qur'an knowledge for whoever seeks to engage in the explanation of the Qur'an.

[293] Abu ʿAbdur-Raman As-Sulamiyy said that Abu Al-Hasan Al-Kariziyy said: I was told by ʿAli ibn ʿAbdul ʿAziz that Abu ʿUbayd said that ʿAbdur-Rahman ibn Mahdi told him that Sufyan ibn Saʿid said that Abu Husayn said that Abu ʿAbdur Rahman As-Sulamiyy said that ʿAli ibn Abi Talib (may

includes 'Abdullah ibn Ṣāliḥ who is Ṣadūq who makes much errors. The Hadith, however, is Hasan by virtue of a corroborated report.

- **Authentication of Hadith:**
- Narrated by Abu 'Ubayd in An-Nasikh wa Al-Mansukh (17) with this wording on the authority of 'Abdullah ibn Ṣāliḥ, and by Al-Wāḥidī in Al-Wasīṭ 1/889, and by Ibn Al-Jawzī in Nawasikh Al-Qur'ān (p.111-112) via Shu'ayb ibn Abī Ḥamzah Al-Ḥimsī on the authority of Az-Zuhrī with a similar wording. It is also narrated by Aṭ-Ṭaḥāwī in Sharh Mushkil Al-Āthār 2/417 via Yūnus and 'Aqīl on the authority of Ibn Shihāb with this wording.

Allah be pleased with him) passed by a man who was admonishing the people. He said to him: "Do you have knowledge about Nasikh and Mansookh?" He said: "No." 'Ali said: "You are ruined, and causing ruin to others."(1)

As for the verse's meaning: Allah's saying: ﴿If We ever abrogate a verse…﴾ In all the Qira'at (modes of Qur'an recitation), the Arabic verb corresponding to abrogate is "nansakh". But in the Qira'ah of Ibn 'Amir, it is pronounced "nunsikh". Abu Hatim said: "That is incorrect," whereas others said: "It has two meanings:"

First: to make a copy of something for someone. So, the meaning is if we ever make a copy for you. That is because "nasakhtu al-kitaba" means I wrote the book, while "ansakhtuhu ghayri" means I made a copy of it for someone.

Second: Ansakha, yunsikh, nunsikh: To cause it to be abrogated.

This is similar to the verb "tarada": to expel, and "atradtuhu": to cause someone to be "tareedan" (expelled).

A poet once said: Ataradtani hadhara al-hija'i (You expelled me for fear of criticizing you?).

﴿…or cause it to be forgotten...﴾

There are nine reported ways of recitation for the Arabic word "nunsiha" which means in English: cause it to be forgotten.

Sa'id ibn Al-Musayyib, Abu Ja'far, Shaybah, Nafi', Ibn 'Amir, 'Asim, Hamzah, Al-Kisa'i and Ya'qoob recited it as "nunsiha". This is also the recitation chosen by Abu 'Ubayd and Abu Hatim, and it means: "We cause our Prophet (PBUH) to forget it," as stated by the majority of Qur'an exegesists.

Al-Hasan said that the word refers to what Allah Almighty has caused his Prophet (PBUH) to forget.

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(1) **[293] Assessment of the reliability of the chain of transmission:**

- The narrators are all trustworthy except for the compiler's shaykh whose reliability is questionable. But the Hadith is authentic based upon other chains of transmission.

Authentication of Hadith:

- Narrated by An-Naḥḥās in An-Nāsikh wa Al-Mansūkh 1/410, Ibn Abī Khaythamah in Al-'Ilm via Sufyān Ath-Thawrī, Abū 'Ubayd in An-Nāsikh wa Al-Mansūkh (p.4) on the authority of 'Abd Ar-Raḥmān ibn Mahdī and Al-Bayhaqī in As-Sunan Al-Kubrā 10/117 via Abū Al-Ḥuṣayn.

Ibn ʿAbbas said: It means we leave it as it is without change or alteration. This explanation is based on the fact that the verb "to forget" may denote leaving.

[294] I heard Abu Al-Qasim Al-Habeebi say: "I heard Abu Mansoor Al-Azhari say that "nunsiha" means: we command it to be forgotten."

Ubayy ibn Kaʿb recited it as: "nunsik", ʿAbdullah recited the verse as: "ma nunsik min ayatin aw nansakh'ha". Salim, the freed slave of Abu Hudhayfah recited it as "nunsikaha". Abu Raja' recited it as: "nunassiha". Ad-Dahhak recited it as "tunsaha", whereas Saʿd ibn Abi Waqqas recited it as: "tansaha" meaning "or you forget it".

[295] Abu ʿAbdur-Rahman As-Sulamyyi reported that Abu Al-Hasan Al-Karizi reported that ʿAliyy ibn ʿAbdul ʿAziz reported that Abu ʿUbayd reported that Hushaym reported that Yaʿla ibn ʿAta' reported that Al-Qasim ibn Rabiʿah ibn Qanif said that he heard Saʿd ibn Abi Waqqas reciting: "ma nansakh min ayatin aw tansaha", so he said to him: "I heard Saʿid ibn Al-Musayyib recite it "nunsiha" (not "tansaha"). Saʿd then replied: "Verily, the Qur'an was not sent down upon the family of Al-Musayyib. Allah Almighty said to His Prophet (PBUH): "sanuqri'uka fa la tansa" ﴿[Prophet], We shall teach you [the Quran] and you will not forget﴾ and said also: "wadhkur rabbaka idha nasita" ﴿…and, whenever you forget, remember your Lord…﴾[1]

(1) **[295] Assessment of the reliability of the chain of transmission:**

- Its chain of narrators is Ḍa'īf (weak) because it includes As-Sulamī, the compiler's shaykh, whose reliability is questionable, and Al-Qāsim ibn 'Abdullah ibn Rabī'ah who is unkown and judged as reliable by none but Ibn Ḥibbān. Ibn Ḥajar said about him that he is acceptable, which means that his reports are only accepted when they correspond with reports of other reliable narrators, otherwise he is classified as layyin al-hadith (his reports are slightly weak). The rest of the narrators are reliable, and Allah knows best.

- **Authentication of Hadith:**

- Narrated by 'Abdur-Razzāq in Tafsīr Al-Qur'ān 1/55, Sa'īd ibn Manṣūr in his Sunan 92/597 (208), An-Nasā'ī in As-Sunan Al-Kubrā 10/14 (16), Aṭ-Ṭabarī in Jāmi' Al-Bayān 1/476, Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/323 (1066,1067), Ibn Abī Dāwūd in Al-Maṣāḥif (p.107) and Al-Hākim in Al-Mustadrak, with a note: "This is an authentic hadith according to the conditions stipulated by Al-Bukhārī and Muslim, yet they did not narrate it."

Mujahid recited it as "nansaha" meaning "to leave it". 'Umar ibn Al-Khattab, Ibn 'Abbas, 'Ubayd ibn 'Umayr, 'Ata', Ibn Kathir, Abu 'Amr and An-Nakha'iyy recited it as "nansa'aha" meaning: delay it, but neither alter nor abrogate it, same as "nasi'ah" in sale transactions means delay. Abu 'Ubaydah, however, said: "nansa'ha" means to keep it in effect.

Tarafah, an Arab poet said as he talked about his she-camel:

(I let it proceed on a wide road that seemed like a stripped cloack.) He used the word "nasa'tuha" for (let it proceed).

Sa'id ibn Al-Musayyib and 'Ata' said: "ma nansakh min ayatin" this refers to what was already revealed of the Qur'an, and "nansakh" here means to copy. "aw nansa'ha" means or delay it, so it is not revealed or sent down. This refers to not revealed of the Qur'an.

﴿We replace it with a better﴾: we replace it with what is more beneficial, easier, and more rewardable. This does not mean that some verses can be better than others, since they are all Allah's words which is all good.

﴿or similar one﴾: in terms of benefit and reward.

﴿Do you not know that Allah is Most Capable of everything?﴾: Allah is most capable of all forms of abrogation and alteration.

Az-Zajjaj said: "The verse is in the interrogative form that is intended for explanation and affirmation."

[Qur'an 2:107]: ﴿Do you not know that the kingdom of the heavens and the earth belongs ˹only˺ to Allah, and you have no guardian or helper besides Allah?﴾

And you, O disbelievers will have no guardians or helpers besides Allah to save you or spare you when punishment shall befall you.

[Qur'an 2:108]: ﴿Or do you ˹believers˺ intend to ask of your Messenger…﴾

Ibn 'Abbas said: This verse was revealed in connection to 'Abdullah ibn Abi Umayyah Al-Makhzoomi and a group of the people of the Quraysh who said: "O Muhammad, turn Mount Safa into gold for us, make the lands of Makkah more

spacious for us and let rivers break through them, so that we would believe in you." Thereupon Allah, the Exalted revealed: ﴿Or do you ˹believers˺ intend…﴾ The article "am" used in the verse could be a conjunction to link this question to the former one. Another opinion suggests that it means: but rather. A poet once said: (She seemed as glamourous as the sun before noon, Oh rather you are more graceful in my eyes). For "rather" he used "am".

﴿to ask of your Messenger﴾, i.e. Muhammad (PBUH) ﴿as Moses was asked before?﴾ The people of Moses asked him: {and said, ﴿Show us Allah outright,﴾.

Mujahid said: "When the people of the Quraysh said this to the Messenger of Allah (PBUH), he responded: 'I will, and it will be the same as the Table Spread with Food that the Children of Israel asked for. That is, if you do not believe thereafter, you will be punished.' So, they declined their request."

The correct view, however, is that it was revealed in connection to the Jews when they said: "O Muhammad, bring to us a scripture sent down from the heaven all at once just as Moses brought the Torah all at once," given the fact that this chapter was revealed in Madinah. This opinion is supported by the statement of Allah Almighty: ﴿The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that…﴾ [Qur'an 4:153]

The word "su'ila" (was asked), was recited in three modes:

{Su'ila} with hamzah, which is the recitation mode of the majority of the Qurra'.

{Suyila} without hamzah, as recited by Abu Ja'far.

{Seela} as recited by Al-Hasan.

﴿But whoever trades belief for disbelief has truly strayed from the Right Way.﴾: Whoever replaces belief with disbelief has missed the right path.

[Qur'an: 2:109]: ﴿Many among the People of the Book wish they could turn you ˹believers˺ back to disbelief because of their envy, after the truth has been made clear to them. Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything.﴾

The verse was revealed in connection to a group of the Jews including Finhas ibn ʻAzoora and Zayd ibn Qays who said to Hudhayfah ibn Al-Yaman and ʻAmmar ibn Yasir after the battle of Uhud: "Did you not see what had befallen you?! If you were following the truth, you would not be defeated. Go back to our religion, it is better for you, and we are more guided to the right way than you." Thereupon, ʻAmmar said to them: "How do you regard the breach of covenants?" They said: "It is heinous." He said: "I have made a covenant that I shall not disbelief in Muhammad for as long as I shall live." The Jews said: "As for this one, he has renounced the true religion." Hudhayfah said: "As for me, I am pleased with Allah as god, with Muhammad as prophet, with Islam as religion, with Qur'an as leader, with the Kaʻbah as Qiblah, and with the believers as brothers."

Then they both came to the Messenger of Allah (PBUH), and told him about that. He said: "You have attained goodness and prosperity." Then, Allah Almighty revealed: ﴿Many among the People of the Book wish…﴾ The meaning is that many of the Jews wished ﴿they could turn you﴾ O believers, ﴿back to disbelief﴾. In the Arabic text, the word "Kuffaran" is "mansoob" either as an object of the verb "yaruddoonakum" (turn you back), or as "Hal" (circumstantial description).

"Hasadan" is also "mansoob" either as "masdar" (verbal noun), or because of removing the preposition "lam".

Linguistically, "hasad" is to be so focused upon something so much that it leads to envy. A shovel in Arabic is sometimes referred to as "mihsad" and mite as Hasdal, with an additional "lam" like the case with "'abd" and "abdal". ﴿from themselves﴾ meaning that Allah did not command you to do so. ﴿[even] after the truth has become clear to them﴾: It is stated in the Torah that Muhammad says the truth and his religion is truth.

﴿So pardon﴾ i.e. leave them, ﴿and overlook until Allah delivers His command.﴾ His command here refers to His punishment, that is killing and taking captives of the Banu Qurayzhah, and evacuation and exile for the Banu An-Nadhir, according to the statement of Ibn ʻAbbas.

Qatadah said: Allah commanded His Prophet (PBUH) to fight them as per His statement: ﴿Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Scripture - [fight] until they give the jizyah willingly while they are humbled.﴾ [Qur'an 9:29]

Ibn Kaysan said: 'Command' in the verse refers to Allah's knowledge and judgment concerning them, so embracing Islam was His command to some of them, while He commanded others to be taken captives, killed or pay the Jizyah.

It was also said the command in the verse refers to the Day of Judgment when Allah shall recompense them for their deeds.

﴿Indeed, Allah is over all things competent.﴾

[Qur'an 110 :2]: ﴿Establish prayer, and pay alms-tax. Whatever good you send forth for yourselves﴾

Good refers to obedience and good deeds ﴿will ˹certainly˺ find it with Allah﴾ i.e. you will find its reward and good effects with Allah. It is said that "khayr" (good) in the verse refers to wealth, as in Allah's saying: ﴿if he leaves wealth﴾ [Qur'an 2:180] The verse generally means: whatever you send forth for yourselves from Zakah and charity, you will find its reward with Allah. A date fruit and a morsel of food will yield a reward equal to Mount Uhud. ﴿Surely Allah is All-Seeing of what you do.﴾

According to a Hadith: "When a slave of Allah dies, people will say: 'What has he left behind of wealth.' But the angels will say: 'What deeds has he sent forth?'"

[296] Abu Muhammad Al-Hasan ibn 'Ali ibn Abi Ja'far As-Sijziyy said: "My father said: Abul Hasan ibn Harzad said: Muhammad ibn 'Abdullah ibn Khanbas said: Muhammad ibn 'Abdul Malik Al-Wasity said: Yazid ibn Haroon said: Humayd At-Tawil reported that Anas ibn Malik said: 'When Fatimah, daughter of the Messenger of Allah (PBUH) died, 'Ali ibn Abi Talib (may Allah be pleased with him) entered the house and said:

Every company of two lovers shall eventually end by separation.

Apart from separation, endurable is any misfortune.

As I am losing a loved one after another.

I come to believe that no beloved shall be there forever.

Then, he proceeded to the cemetery and said: "Peace be upon you, O residents of the graves! Your wealth has been divided, your houses are inhabited by others and your wives are married to others. This is the news we have for you, so what is the news you have for us? A caller then called: "Peace be upon you too! We have won what we have consumed. We found what we had sent forth, but we lost what we left behind (of wealth and property."(1)

[Qur'an 2:111]: {And they say, ﴿None will enter Paradise except one who is a Jew or a Christian.﴾}

Al-Farra' said: "Hoodan" means "Yahoodan" i.e. the Jews, but the "Ya" was omitted. Al-Akhfash said: "Hood" is the plural of "Ha'id", just like the case with 'A'idh and 'Oodh, Ha'il and Hool, and 'A'it and 'Oot.

The Mus-haf recording the recitation of Ubayy mentions: "yahoodiyyan aw nasraniyyan."

Verse meaning: The Jews argued that none will enter Paradise except one who is a Jew, for only Judaism is the religion of truth. The Christian also said that none will enter Paradise except one who is a Christian, for only Christianity is the religion of truth. So, Allah Almighty says in response: ﴿These are their desires﴾: their wishes that they wished without right. It is also said that "amaniyy" means falsehood according to the tongue of the Quraysh.

{Say} O Muhammad, {"Produce} in Arabic: "Hatu", whose origin is "atu" but the "hamza" is converted into "ha".

(1) **[296] Assessment of the reliability of the chain of transmission:**

- It includes some unknown narratos. The first part is narrated by Al-Ḥākim in Al-Mustadrak 3/163 through Mūsā ibn Ja'far ibn Muḥammad ibn 'Aliyy via his father via his grandfather Abū Ja'far Muḥammad ibn 'Aliyy ibn Al-Ḥusayn via his father via 'Aliyy, may Allah be pleased with him, with a similar wording.

﴿your proof﴾ on what you claim. In Arabic proof means "burhan" pl. "barahin", like "qurban" and "qarabin" and "sultan" and "salatin".

﴿if you should be truthful.﴾

Then, Allah said in refutation and denial of their claims:

[Qur'an: 2:112]: ﴿Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.﴾

﴿Yes [on the contrary],﴾: It is not as you claim. But ﴿whoever submits his face in Islam to Allah﴾ will enter Paradise. Muqatil said: "It is he who is sincere to Allah in religion." It is also said that it is he who entrusts his affairs to Allah, or he who shows submission and humbleness to Allah.

In principle, Islam means submission, surrender and compliance. Islam is mentioned in the verse in connection to the face because when one submits his face in prostration, he will not disdain to submit the rest of his body. Zayd ibn 'Amr ibn Nufayl said:

I submitted my face to the One

to Whom the earth with its heavy rocks have submitted.

I submitted my face to the One

to Whom the clouds carrying fresh rain have submitted.

His saying: ﴿while being a doer of good﴾ In Arabic: while being a "muhsin" which could mean a doer of good, believer or a sincere worshiper. ﴿will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.﴾

[Qur'an 2:113]: {The Jews say ﴿The Christians have nothing [true] to stand on,﴾ and the Christians say, ﴿The Jews have nothing to stand on,﴾ although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.}

This verse was revealed in connection to the Jews of Madinah and the Christians of Najran. That is because when the delegation of Najran came to meet

the Messenger of Allah (PBUH), the rabbis of the Jews came to them and they engaged in a loud debate. The Jews said: "You are not following a valid religion", disbelieving thereby in Jesus and the Gospel. The Christians also said to them: "You are not following a valid religion", disbelieving thereby in Moses and the Torah. Therefore, Allah Almighty revealed: {The Jews say ﴿The Christians have nothing [true] to stand on,﴾ and the Christians say, ﴿The Jews have nothing to stand on,﴾ although they [both] recite the Scripture.}

[297] I heard Abul-Qasim ibn Habib say that he heard Abu Bakr ibn 'Abdos say that when Sufyan Ath-Thawri recited this verse he would say: "By Allah! They have said the truth, all of them."(1)

﴿Thus, the polytheists (who have no knowledge) speak the same as their words.﴾ The verse refers to their forefathers.

Muqatil said: "They are the Arab polytheists who said the same about their Prophet Muhammad and his companions, i.e. that they are not following a valid religion."

Ibn Jurayj said that he asked 'Ata': "Who are those who have no knowledge that the verse speaks about?" He said: "They are nations that lived before the Jews and Christians, like the people of Nooh, Hood, Salih, loot, Shu'ayb and others. They all said about their prophets that they were not following a valid religion and that the religion they followed was the only valid one."

﴿But Allah will judge between them﴾ Allah will judge between those who followed the truth and those who followed falsehood.

﴿on the Day of Resurrection concerning that over which they used to differ.﴾ what they differed about of the religion.

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(1) **[297] Assessment of the reliability of the chain of transmission:**
- The shaykh of the compiler was judged as a liar by Al-Hakim, and his shaykh Muhammad ibn Ahmad ibn 'Abdus was neither accredited nor discredited by hadith critics.
- **Authentication of Hadith:**
- Not found.

[Qur'an 2:114]: ﴿And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.﴾

This was revealed about Tatoos ibn istabanoos, the Roman, along with his companions who conquered the Children of Israel, killed their fighters and took their offspring as captives. They burnt the Torah, wreaked havoc on Jerusalem, throwing rotten corpses and slaughtering pigs therein. It remained in destruction until the Muslims rebuilt it during the reign of 'Umar ibn Al-Khattab, may Allah be pleased with him.

Qatadah and As-Suddiyy said that the verse speaks about Nebuchadnezzar and his companions who conquered the Jews and ruined Jerusalem, aided by the Christians Tatoos, the Roman and his Roman companions. As-Suddiyy said: "That is because they had killed Yahya, son of Zakariyya." Qatadah said: "Driven by their hatred to the Jews, they aided Nebuchadnezzar against them."

So, Allah Almighty revealed: ﴿And who are more unjust﴾ The Arabic word "Azhlam" means more in disbelief and tyranny. ﴿than those who prevent the name of Allah from being mentioned in His mosques﴾ Referring to Jerusalem and its fighters. In the Arabic version: the article "ann" is in the position of "nasb" (accusative) as a second object of the verb "mana'a" (prevent), or by removing the preposition "min".

﴿and strive toward their destruction. It is not for them to enter them except in fear.﴾ The Mus-haf recording the recitation of Ubayy mentions: "Illa khuyyafan" instead of "illa kha'ifin".

Ibn 'Abbas said: "After reconstructing Jerusalem, no Roman has ever entered it except in a state of fear, and were he to be known about, he would be killed."

Qatadah and Muqatil said: "None of the Christians would dare to enter Jerusalem except stealthily in disguise, if the people would reach out to him, he would be punished and severely beaten."

As-Suddiyy said: "It is the Jizyah that caused them to fear."

Specialists of semantics said that the verse is a report implying a command. In other words: Exhaust them by fighting so that none of them would enter it but he fears to be either killed or captivated. Similar to that is the saying of Allah Almighty: ﴿And it is not [conceivable or lawful] for you to harm the Messenger of Allah or to marry his wives after him, ever.﴾ [Qur'an 33:53] Allah Almighty forbade them in the form of a report.

﴿For them in this world is disgrace,﴾ In Arabic: "khizy" means torment and humiliation.

Qatadah said: It is killing for the combatants and Jizyah for the Dhimmi (a non-Muslim living under the Muslim rule.)

Muqatil and Al-Kalbi said: It is the conquest of their three cities: Roomiyyah, Constantinople and ʻAmmooriyah.

As-Suddi said: It is when the Mahdi emerges, Constantinople will be conquered, their fighters will be killed and their offspring will be captivated. This is their "khizy" in the worldly life.

﴿and they will have in the Hereafter a great punishment.﴾: It is the fire of Hell.

[298] ʻAbdur-Rahman ibn Muhammad At-Tabarani said that Muhammad ibn Hamduwayh said that Abu Al-Muwajjih said that ʻAbdan said that Abu Hamzah said that Ismaʻil said that his father reported that Abu Hurayrah said: "The Hour shall not be established until the city of Heraclius (Constantinople) is conquered and the muezzins call the Adhan in it. Wealth shall be divided by shields, and they will bring the largest amounts of wealth that the people have ever seen. While in this state, they will hear a call that the Dajjal (Antichrist) has taken your place among your people. So, they will throw away what is in their hands, and go to fight him."(1)

(1) **[298] Assessment of the reliability of the chain of transmission:**
- Its narrators are reliable.
- **Authentication of Hadith:**
- Narrated by Ibn Abī Shaybah in Al-Muṣannaf 14/145-146 (38519), Aṭ-Ṭabarāni in

'Ata' and 'Abdur-Rahman ibn Zayd said: This verse was revealed in relation to the polytheists of Makkah, and the word 'mosques' mentioned in it refers to the Sacred Mosque, since they preveneted Muhammad (PBUH) and his companions from performing Hajj and praying in it. So, as they prevented the visitors of the Sacred Mosque from remembering Allah in it, then they strove to destroy it. This is supported by the saying of Allah Almighty: ﴿It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.﴾ [Qur'an 9:17]

﴿It is not for them to enter them except in fear﴾ These are the people of Makkah. Allah says to the Muslims that He will enable them to conquer Makkah, so they will enter it and be worthier of it than its polytheistic people. He actually granted them such conquest afterwards and the Messenger of Allah (PBUH) ordered a caller to announce loudly: "After this year no polytheist may perform Hajj, and no naked person may circumambulate the House." Thereupon, the polytheists said: "O Allah, we are prevented from showing dutifulness to You." This was the fear that befell them.

﴿For them in this world is disgrace,﴾ for them is humiliation, killing, captivation and exile. ﴿and they will have in the Hereafter a great punishment.﴾

[Qur'an 2:115]: ﴿And to Allah belongs the east and the west. So, wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.﴾

Scholars held different opinions regarding the reason of its revelation.

Ibn 'Abbas said: A group of the companions of the Messenger of Allah (PBUH) set out for a journey before the Qiblah was changed to the direction of the Ka'bah. The sky was overcast and the time for prayer was due. They tried to identify the direction of the Qiblah and offered the prayer. Some of

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Al-Awsaṭ 1/195 (623) through Ismā'īl ibn Abī Khālid via his father on the authority of Abū Hurayrah with this wording. Al-Haythamī mentioned it in Majma' Az-Zawā'id 7/349.

them prayed while facing the direction of the East, and others prayed while facing the direction of the West. When the sky was clear, they found out that they did not pray in the correct direction. As they went back home, they asked the Messenger of Allah about that incident. Thereupon, this verse was revealed.

ʿAbdullah ibn ʿAmir ibn Rabiʿah reported from his father: "We were with the Messenger of Allah (PBUH) in an extremely dark night. We alighted at some place and each one of us collected some stones and made a place for prayer to pray therein. When it was morning, we found out that we did not face the Qiblah in our prayer. We said: O Messenger of Allah, we did not face the Qiblah as we prayed last night. Therefore, Allah Almighty revealed this verse."

ʿAbdullah ibn ʿUmar said: This verse was revealed in connection to prayer during travel, as the traveller may perform voluntary prayers while facing whatever direction his riding mount is facing. The Messenger of Allah (PBUH) used to pray on his riding mount on his way back from Makkah to Madinah.

[299] Abu Muhammad Al-Muttawwiʿi, Abu ʿAli As-Siyoori and Abu ʿAbdullah Ad-Dabbi said that Abul-ʿAbbas Al-Umawi said that Ar-Rabiʿ ibn Sulayman said that Ash-Shafiʿi reported that Malik reported from ʿAbdullah ibn Dinar that Ibn ʿUmar said: "The Messenger of Allah (PBUH) used to pray on journeys while riding his mount in whatever direction it was facing."(1)

(1) **[299] Assessment of the reliability of the chain of transmission:**
- Its chain of narrators is authentic.
- **Authentication of Hadith:**
- Narrated by Aḥmad in Al-Musnad 2/46 (5062), 56 (5189), 72 (5406), 81 (5529), Al-Bukhārī in his Ṣaḥīḥ, Book of shortening the prayer, Chapter: To offer the prayer by signs (while riding) on an animal (1096), Muslim (38/700) through some chains of transmission on the authority of 'Abdullah ibn Dīnār with this wording, and Al-Bayhaqī in As-Sunan Al-Kubra 2/4 Book of Prayer, Chapter: Concession for not facing the Qiblah while in a journey, through Abu Al-'Abbās Al-Umawī with this wording. It is also narrated by Mālik in Al-Muwaṭṭa' 1/151 (26) Book of shortening

‘Ikrimah said: “This verse was revealed about changing the direction of Qiblah to be toward the Ka‘bah. Allah Almighty revealed: ﴿And to Allah belongs the east and the west. So wherever you [might] turn,﴾ your faces O you believers on your journeys and in your residence. ﴿there is the Face of Allah﴾ the direction to which Allah directed you, so face it in your prayer (the Ka‘bah)﴾

Abu Al-‘Aliyah said: “When the direction of Qiblah was changed to the Ka‘bah, the Jews taunted the believers for deviating from the direction of Jerusalem. So, Allah Almighty revealed this verse in refutation of their statement.”

‘Ata’ and Qatadah said: “This verse was revealed about An-Najashi (Negus). When he died, Jibril (peace be upon him) came to the Messenger of Allah (PBUH) and informed him, so he said: “Your brother An-Najashi has died, so offer the Funeral Prayer for him.” The companions inquired: “How can we offer the prayer for a man who used to pray toward a Qiblah other than ours?” That is because An-Najashi used to face Jerusalem in his prayers until he died. So, Allah Almighty revealed this verse.

Mujahid, Al-Hasan and Ad-Dahhak said: “When Allah Almighty revealed: {﴿Call upon Me; I will respond to you.﴾} [Qur’an 40:60] The people said: Where should we call upon him? Thereupon, Allah revealed: ﴿And to Allah belongs the east and the west.﴾ He is their Owner and Creator. {So, wherever you [might] turn,} your faces, ﴿there is the Face of Allah.﴾.

Al-Kalbi and Al-Qutaybi said: “It means that Allah is there to know and see. The word “wajh”, ‘face’ is a metaphor, as in the verse that reads: ﴿those who desire the countenance of Allah﴾ [Qur’an 30:38] They seek His pleasure by their supplication. And the other verse that reads: ﴿Everything will be

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the prayer in travel, Ash-Shāfi'ī in As-Sunan (80) through Mālik, Muslim in Book of prayer of travellers and its shortening, Chapter: Permissibility to offer voluntary prayers atop one’s mount when travelling, no matter what direction it is facing (700), An-Nasā'ī in Book of prayer, Chapter: Conditions where it is permissible to pray while facing a direction other than that of the Qiblah 1/243-244, Abu 'Awānah in his Musnad 2/343, and Al-Bayhaqī in As-Sunan Al-Kubrā 2/4.

destroyed except His Face.﴾ [Qur'an 28:88] The meaning is that everything will be destroyed except Him. ﴿And there will remain the Face of your Lord﴾ [Qur'an 55:27] meaning: there will remain your Lord. {﴿We feed you only for the countenance of Allah.﴾ [Qur'an 76:9] meaning: for the sake of Allah."

Al-Hasan, Mujahid, Qatadah and Muqatil ibn Hayyan said: "There is the Qiblah of Allah, He attributed it to Himself to denote its special status and superiority, as when it is said: the House of Allah, the she-camel of Allah. "Wajh, "jihah" and "wijhah" all mean the Qiblah."

﴿Indeed, Allah is all-Encompassing and Knowing﴾ Al-Kalbi said: "His forgiveness is all-encompassing and there is no sin that is greater than it. This is supported by His saying: ﴿Indeed, your Lord is vast in forgiveness﴾ [Qur'an 53:32]"

Abu 'Ubaydah said: "Al-Wasi'" means the Rich, it is said: he gives out from his wealth, i.e. from affluence. Allah Almighty says: ﴿Let a man of wealth spend from his wealth,﴾ [Qur'an 65:7]."

Al-Farra' said: "Al-Wasi'" is the generous whose giving encompasses all things. This is supported by Allah's saying: ﴿but My mercy encompasses all things﴾ [Qur'an: 7:156]."

It is also said that "Al-Wasi'" is the one whose knowledge encompasses all things. Allah Almighty says: ﴿His Kursi encompasses the heavens and the earth.﴾ [Qur'an 2:255] i.e. His knowledge.

﴿and Knowing﴾ of their intention when they prayed and called upon Him.

One of the righteous predecessors said: "I entered a monastery and the time of prayer was due. I said to one of the Christians in the monastery: 'Tell me about a pure spot where I can offer the prayer.' He replied: 'Purify your heart from whatever other than Him, then stand wherever you wish.' The man said: 'I felt shy of him.'"

[Qur'an 2:116]: {They say, ﴿ Allah has taken a son.﴾ Exalted is He ! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him.}

Allah Almighty says: {They say, ﴿Allah has taken a son﴾} It is revealed in connection to the Jews of Madinah when they said: 'Uzayr (Ezra) is the son of Allah, the Christians of Najran when they said: The Messiah is the son of Allah, and the Arab polytheists when they said: The angels are the daughters of Allah.

﴿Exalted is He!﴾ Allah is extolling and glorifying Himself. ﴿Rather, to Him belongs whatever is in the heavens and the earth﴾ They are His slaves and He owns them.

﴿All are devoutly obedient to Him﴾ 'Ata', Mujahid and As-Suddiyy said: "Qanitoon" means obedient. This is supported by Allah's saying: wal qanitina wal qanitat ﴿the obedient men and obedient women﴾ [Qur'an 33:35]."

'Ikrimah, Muqatil and Yaman said: "They acknowledge their servitude to Him."

Ibn Kaysan said: "They are acting upon the testimony of faith."

Qunoot in origin means standing.

The Messenger of Allah (PBUH) was asked: "What prayer is best?" He said: "It is that which involves prolongued qunoot (standing)."

It is also said that ``qanitoon`` means performers of prayers. The evidence is the saying of Allah Almighty: ﴿Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer],﴾ [Qur'an: 39:9]

The Messenger of Allah (PBUH) said: "**One who goes out for Jihad in the cause of Allah is like one who is qanit (stands in prayer constantly), and keeps his fast."**

It is also interpreted as engaging in supplication. The evidence is the verse that reads: ﴿and stand in true devotion to Allah.﴾ [Qur'an 2:238]

Scholars held different opinions as to whether it is specific to certain people or applies to people in general. Some of them said that it is specific, and interpreted this in two ways: the first is that it refers to 'Uzayr, the Messiah and the angels. This represents the view of Muqatil and Yaman.

Second: It refers to those who are obedient to Allah to the exclusion of all other people, and this represents the view of Ibn 'Abbas and Al-Farra'.

Others, however, held the view that it is general to all people.

As for the denying disbelievers, they held two views regarding them: The first is that their shadows prostrate to Allah and obey Him, as stated by Mujahid. This view is supported by the saying of Allah Almighty: ﴿Their shadows incline to the right and to the left, prostrating to Allah, while they are humble.﴾ [Qur'an 16:48] and ﴿And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and their shadows [as well] in the mornings and the afternoons.﴾ [Qur'an 13:15]

The second view suggests that this will happen on the Day of Judgment, as stated by As-Suddiyy. This is supported by the saying of Allah Almighty: ﴿And [all] faces will be humbled before the Ever-Living, the Sustainer of existence.﴾ [Qur'an 20:111]

[Qur'an: 2:117]: ﴿˹He is˺ the Originator of the heavens and the earth! When He decrees a matter, He only says to it, ﴿Be!﴾ And it is!﴾

﴿˹He is˺ the Originator of the heavens and the earth!﴾ He is the one who created them and brought them to existence without a prior example. ﴿When He decrees a matter﴾ predestined it and willed for it to be created. The verb "qada" is derived from "qada'" which is to complete and accomplish something.

Abu Dhu'ayb, an Arab poet said:

And upon them are two shields

Perfectly made by Dawud or

They are handicraft by Tubba'

The Skillful maker of shields

In these poetic verses, the word "qadahuma" is used to express the perfect making of shields.

(He only says to it, "Be!" And it is!}.

[Qur'an 2:118]: {Those who have no knowledge say, ﴿If only Allah would speak to us or a sign would come to us!﴾ The same was said by those who

came before. Their hearts are all alike. Indeed, We have made the signs clear for people of sure faith}

﴿Those who have no knowledge say,﴾ They are the Jews, as stated by Ibn ‘Abbas. Mujahid said: “They are the Christians.” Qatadah said: “They are the Arab polytheists.”

{﴿If only Allah would speak to us﴾ That Allah speaks to us publicly and informs us that you are His Messenger {or a sign would come to us!”} as an indication and proof of your truthfulness.

Allah Almighty says: ﴿The same was said by those who came before.﴾ in reference to the disbelievers from among the previous nations. {Their hearts are all alike.} Their hearts are alike in terms of disbelief and hardness. ﴿Indeed, We have made the signs clear for people of sure faith﴾ for those who have good understanding.

[Qur’an 2:119]: ﴿We have surely sent you with the truth ˹O Prophet˺ as a deliverer of good news and a warner. And you will not be accountable for the residents of the Hellfire.﴾

﴿We have surely sent you with the truth﴾ O Muhammad. The word “Haqq” means truthfulness, “muhiqq” means truthful, as further confirmed by the saying of Allah Almighty: ﴿And they ask information of you, [O Muhammad], ﴿Is it true?﴾} [Qur’an 10:53]

The word used in Arabic to mean “true” is “haqq”.

Muqatil said: The meaning is: We have not sent you for naught, but we have sent you with the truth. The evidence is the saying of Allah Almighty: ﴿And We have not created the heavens and earth and that between them except in truth﴾ [Qur’an 15:85]

Truth, which is in Arabic “haqq” is the opposite of falsehood.

Ibn ‘Abbas said: The proof of that from the Qur’an is the saying of Allah Almighty ﴿But they denied the truth when it came to them﴾ [Qur’an 50:5]

Ibn Kaysan said: “The proof of that in Islam is the saying of Allah Almighty: ﴿And say, ﴿Truth has come, and falsehood has departed.﴾ [Qur’an 17:81].”

{as a deliverer of good news} delivering good news of generous rewards for my allies and obedient servants. {and a warner.} warning My enemies and disobedient people of painful punishment.

﴿And you will not be accountable for the residents of the Hellfire.﴾ ‘Ata’ reported that Ibn ‘Abbas said: One day, the Prophet (PBUH) said: **“I wonder what my parents have found after death.”** Therefore, this verse was revealed.

Muqatil said: Once the Prophet (PBUH) remarked: “Were Allah to inflict His torment upon the Jews, they would believe.” So, Allah Almighty revealed: ﴿And you will not be accountable for the residents of the Hellfire.﴾.

There are two modes of recitation of this verse. The first is that the verb is recited as tas’al (ask) in the majzoom mode, due to it indicating forbiddance (The meaning is: Do not ask about the residence of Hellfire.) This is the Qira’ah (recitation mode) of Nafi‘, Shaybah, Al-A‘raj and Ya‘qoob. This recitation is based upon the first view on the reason why the verse was revealed.

The rest of the Qurra’ recited it in the marfoo‘ mode (tus’alu) due to the verb being in the negative form. That is: You will not be asked about them. The proof is that Ibn Mas‘ood recites it “wa lan tus’ala” in the mansoob mode. Ubayy ibn Ka‘b recites it as: (wa ma tus’alu) which means: You will not be accountable for the residents of Hellfire. “Jahim, jahm and Jahmah” all refers to Hellfire.

[Qur’an 2:120]: ﴿Never will the Jews or Christians be pleased with you, until you follow their faith. Say, ﴿Allah’s guidance is the only ⌜true⌝ guidance.﴾ And if you were to follow their desires after ⌜all⌝ the knowledge that has come to you, there would be none to protect or help you against Allah﴾

That is because they used to ask the Prophet (PBUH) for a truce. They tried to deceive him into believing that they would follow him and agree with what he preaches should he give them a truce and respite. So, Allah Almighty revealed that verse.

Ibn ‘Abbas said: “This verse was revealed about the Qiblah because the Jews of Madinah and the Christians of Najran wished that the Prophet (PBUH) would face their Qiblah in his prayer. When Allah Almighty changed

the direction of Qiblah to the Ka'bah, they were distressed and lost hope in the Prophet (PBUH) approving their religion. Allah Almighty then revealed: ﴿Never will the Jews or Christians be pleased with you, until you follow their faith.﴾." The Arabic word "millah" is used in reference to their religion and Qiblah. Az-Zajjaj, however argued that "millah" is something that has an effect, just as a "millah" (hot ashes) has an effect on the place of baking.

﴿Say, ﴿Allah's guidance is the only ⌜true⌝ guidance.﴾ And if you were to follow their desires} what they wish for ﴿after ⌜all⌝ the knowledge that has come to you,﴾ The clear information that Islam is the religion of Allah, and that the Qiblah of Ibrahim is the Ka'bah {there would be none to protect or help you against Allah﴾.

[Qur'an 2:121]: ﴿Those We have given the Book follow it as it should be followed. It is they who ⌜truly⌝ believe in it. As for those who reject it, it is they who are the losers.﴾

Ibn 'Abbas said: "This verse was revealed about the people who came with Ja'far ibn Abi Talib on board of a ship. There were forty of them: thirty -two from Abyssinia and eight from the monks of the Levant, among whom was Bahira."

Ad-Dahhak said: "They are those who believed from among the Jews including 'Abdullah ibn Salam, Shu'bah ibn 'Amr, Tammam ibn Yahoodha, Usayd ibn Ka'b, Asad ibn Ka'b, Ibn Yameen, and 'Abdullah ibn Sooriya."

Qatadah and 'Ikrimah said that the verse refers to the companions of Muhammad (PBUH). Others said that they are the believers in general.

﴿Those We have given the Book follow it as it should be followed.﴾ Al-Kalbi said: They describe Muhammad in their scripture with its true description for whoever asks about him from the people. According to this interpretation, the letter "ha" in "yatloonahu" refers to Muhammad (PBUH). Others said that it refers to the scripture. Then, they differed regarding the meaning of ﴿Those We have given the Book follow it as it should be followed.﴾

[300] Muhammad ibn 'Abdoos said: Muhammad ibn Al-Mu'ammal said: Al-Fadl ibn Muhammad said: Khalaf ibn Hisham said: 'Abdul-Wahhab said: Sa'eed

said: Qatadah said that Ibn Mas'ood said about the saying of Allah Almighty: {Those We have given the Book follow it as it should be followed.}: "They deem lawful what it deems lawful, deem unlawful what it deems unlawful, recite it in the same manner it was revealed, and do not alter its meanings."(1)

Al-Hasan said: They act upon its precise verses, believe in the other verses that have unspecific meanings, and refer the knowledge of what is ambiguous thereof to the One Who is Knowledgeable about it.

Mujahid said: They comply to it as is due.

﴿It is they who ˹truly˺ believe in it. As for those who reject it, it is they who are the losers.﴾.

[Qur'an: 123-2:122]: ﴿O Children of Israel! Remember My favours upon you and how I honoured you above the others. And guard yourselves against the Day when no soul will be of any help to another. No ransom will be taken, no intercession accepted, and no help will be given.﴾

[Qur'an 2:124]: {˹Remember˺ when Abraham was tested by his Lord with ˹certain˺ commandments, which he fulfilled. Allah said, ﴿I will certainly make you into a role model for the people.﴾ Abraham asked, ﴿What about my offspring?﴾ Allah replied, ﴿My covenant is not extended to the wrongdoers. ﴾}

Abu Ash-Sha'tha' Jabir ibn Zayd recited "Ibrahimu" with a damma rather than a fat-ha, and "rabbahu" with a fat'ha on the ba' rather than a damma, so that "Ibrahim" is a subject and "rabbahu" is an object. By this parsing, the verse means that Ibrahim has supplicated and asked his Lord. As he was asked whence

(1) **[300] Assessment of the reliability of the chain of transmission:**
- There is interruption between Qatādah and Ibn Mas'ūd. It also includes Muḥammad ibn 'Abdūs and Ibn Al-Mu'ammil who were neither accredited nor discredited by hadith critics.
- **Authentication of Hadith:**
- 'Abdur Razzāq narrated it in Tafsīr Al-Qur'ān 1/56 with a similar wording and At-Tabarī in Jāmi' Al-Bayān 1/519. Ibn Abī Hātim mentioned it is Tafsīr Al-Qur'ān Al-'Aẓīm 1/356, As-Samarqandī in Bahr Al-'Ulūm 1/155, Al-Wāhidī in Al-Wasīṭ 1/200, As-Sam'ānī in Tafsīr Al-Qur'ān 2/38, Al-Baghawī in Ma'ālim At-Tanzīl 1/144, Ibn Kathīr in Tafsīr Al-Qur'ān Al-'Aẓīm 2/45 and As-Suyuṭī in Ad-Durr Al-Manthūr 1/210.

he came with this recitation, he replied that he learnt it from Ibn ʻAbbas. But this view is not well-grounded given the letter "ba'" in the word: "bikalimatin".

The other Qurra' recite it as "Ibrahima", and "rabbuhu", and thereby the meaning is that Allah tested him. This is the correct view.

There are four ways of reciting "Ibrahim":

Ibn Az-Zubayr recited it as Ibrahaam.

Abu Bakrah recited it as Ibraahim. Zayd ibn ʻAmr used to say in his prayers: "I seek refuge with what Ibraahim sought refuge with---As he said to you my face is humble and submissive."

Ibn ʻAmir recited it as Ibraahaam, and the others as Ibraaheem.

Yahya ibn Saʻeed Al-Ansari said: "You may recite it Ibraahaam or Ibraaheem, for Allah revealed them both as He revealed Yaʻqoob and Israaʼeel, ʻEesa and Al-Maseeh, and Muhammad and Ahmad."

Ibn ʻAmir abided by the recitation mode of the Mus-hafs of the people of the Levant, where it is written with an "alif" (Ibraahaam), and in the other Mus-hafs with "Ya'" (Ibraaheem).

Ibrahim is a proper non-Arabic noun, so it is not subject to the ordinary rules of parsing.

He is Ibrahim ibn Tarih ibn Nahor ibn Saroo' ibn Arghu ibn Fali' ibn ʻAbir ibn Salikh ibn Arfakhshadh ibn Sam ibn Nooh.

They differed about his residence, some said that he was born in As-Soos in Al-Ahwaz, others said that he was born in Babylon. It is also said that he was born in Kootha in Kufa.

Others said that he was born in Kaskar or Harran but his father moved him to Babylon, the Land of the Nimrod ibn Kanʻan.

Scholars differed as to what the commandments by which Ibrahim was tested were:

ʻIkrimah narrated from Ibn ʻAbbas: "They are thirty commandments comprising the laws of Islam. None was ever tested by Islam and established

it completely but for Ibrahim (peace be upon him). He completed them and he was granted acquittal. Allah Almighty says: ﴿And [of] Abraham, who fulfilled [his obligations]﴾ Ten of these are in Chapter of At-Tawbah: ﴿[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah . And give good tidings to the believers.﴾ and ten in Chapter of Al-Ahzab: ﴿Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward.﴾ the other ten in Chapter Al-Mu'minoon and Chapter AlMa'arij."

Tawoos reported from Ibn 'Abbas that he said: "Allah tested him by ten things pertaining to natural disposition and purity. Five of them relate to the head and five relate to the body. Those of the head are: trimming the mustache, rising the mouth, inhaling and sniffing water into the nostrils then expel them, using Siwak and parting the hair. Those related to the body are: Cutting the nails, plucking armpit hair, shaving pubic hair, circumcision and cleaning the private parts with water after answering the call of nature."

Mujahid said: "These are the verses following his saying: {And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, ﴿Indeed, I will make you a leader for the people.﴾ [Abraham] said, ﴿And of my descendants?﴾ [Allah] said, ﴿My covenant does not include the wrongdoers.﴾} [Qur'an 2:124]."

Ar-Rabi` and Qatadah said: "They are the rituals of Hajj."

Al-Hasan said: "They are seven things with which Ibrahim was tested: He was tested by the star, the moon, and the sun, passing the test excellently

in all. He was tested by the fire, to which he was patient, and was tested by circumcision and was patient too."

Sa'eed ibn Jubayr said: It is what Ibrahim and Isma'il was saying as they raised the foundation of the House: ﴿Our Lord, accept [this] from us.﴾ [Qur'an 2:127] They accomplished their task by saying Subhan Allah, AlHamdulillah, La ilaha illa Allah and Allahu Akbar.

Yaman said: "It is his argumentation with his people that was reported through Allah Almighty as He says: ﴿And his people argued with him.﴾ [Qur'an 6:80] up to His saying: ﴿And that was Our [conclusive] argument which We gave Abraham against his people.﴾ [Qur'an 6:83]."

Abu Rawq said: ﴿It is the saying of Ibrahim (peace be upon him): ﴿Who created me, and He [it is who] guides me.﴾ [Qur'an 26:78] to the end of the verses."

Others said: "It is that Allah tested him by his property, son, self, and heart. He gave his property to his guests, his son as a sacrifice, his self to the fire, his heart to the Most Merciful, so He took him as a close friend."

It is also said that these commandments were about the essentials of Islam, and made up of ten things:

1 - Testifying that there is no god but Allah, and this is the essence of faith.

2 - The prayer, which represents the natural disposition.

3 - Zakah, which is purification of wealth.

4 - Fasting, which is a shield for a Muslim.

5 - Hajj, which is the legislation.

6 - Fighting, which is aid and help.

7 - Obedience, which is protection against error.

8 - Unity of Muslims, which is affinity.

9 - Enjoining what is good, which is loyalty.

10 - Forbidding what is evil, which is the conclusive argument.

﴿which he fulfilled.﴾: Qatadah said: He achieved them, Ar-Rabi‘ said: He discharged them, Ad-Dahhak said: He performed them, and Yaman said: He acted upon them.

Allah Almighty said: {﴿I will certainly make you﴾ O Ibrahim ﴿into a role model for the people.﴾} to follow you. The word “imam” is derived from “amm” which means intent. {Abraham asked, ﴿What about my offspring?﴾} meaning let there be from my children role models to be followed as well.

Dhurriyah means little children, it is derived from “dharr” given its abundance, or from “dhar’” which means creation, then the hamza at the end was replaced by a “Ya’” with shaddah (doubled Ya’).

It is also said that it is derived from “dharr”.

There are three ways of recitation for dhuriyyah:

Dhirriyah with a kasra on the dhal letter, as in the recitation of Zayd ibn Thabit.

Dhariyyah with a fat-hah on the dhal, as in the recitation of Abu Ja‘far.

Dhurriyah with a damma on the dhal, as in the recitation of the other Qurra’ (reciters).

Allah Almighty said in response: {﴿My covenant is not extended to the wrongdoers.﴾}. This verse also is recited in three manners:

(‘Ahdi Azh-Zhalimoon) which is the recitation of Ibn Mas‘ood and Talhah ibn Musarrif.

(‘Ahdi with a long “Ya’” at the end, which is the recitation of Abu Raja’, Al-A‘mash and Hamzah.

(‘Ahdiya Azh-Zhalimeen) with a fat-hah on the “Ya’”, which the recitation of the other Qurra’.

Scholars held different opinions regarding what this covenant was:

‘Ata’ ibn Abi Rabah said: It is Allah’s mercy and Ad-Dahhak said: It is obedience

to Allah. The evidence for this is the saying of Allah Almighty: ﴿and fulfill My covenant [upon you] that I will fulfill your covenant [from Me]﴾ [Qur'an 2:40]

As-Suddiyy said: It is prophethood (or convention). The proof is the saying of Allah Almighty: ﴿Who break the covenant of Allah after contracting it.﴾ [Qur'an 2:27] Mujahid said: "This is because no aid should be offered to a wrongdoer."

Abu Hudhayfah said: It means rulership. The evidence is Allah's saying:

﴿And fulfill the covenant of Allah when you have taken it﴾ [Qur'an 16:91]

Abu 'Ubaydah said: It is Allah's security. The evidence of the saying of Allah Almighty: ﴿so complete for them their treaty until their term [has ended].﴾ [Qur'an 9:4]

Others said that it means oaths, as evidenced by the saying of Allah

Almighty: ﴿Did I not enjoin upon you, O children of Adam﴾ [Qur'an 36:60]

[Qur'an 2:125]: ﴿And ⌜remember⌝ when We made the Sacred House a centre and a sanctuary for the people ⌜saying⌝, ﴿You may⌝ take the standing-place of Abraham as a site of prayer.﴾ And We entrusted Abraham and Ishmael to purify My House for those who circle it, who meditate in it, and who bow and prostrate themselves ⌜in prayer.﴾

﴿And ⌜remember⌝ when We made the Sacred House a center﴾ Meaning that Allah made the Ka'bah a place for return. Ibn 'Abbas said: Allah made it a shelter and refuge.

Sa'eed ibn Jubayr, Mujahid and Ad-Dahhak said: People return to it from everywhere, perform Hajj in it and never feel bored of it. There is none who visited it except that he always wishes to return to it.

Qatadah and 'Ikrimah said: "A place where people assemble."

Talhah ibn Musarrif recited it as "mathabat" in the plural form. ﴿and a sanctuary﴾: a secure and safe place. Ibn 'Abbas said: Whoever commits a crime outside the sanctuary of Makkah, then takes refuge therein, he is safe from being attacked. However, he should not be offered shelter or allowed

to buy and sell. If he leaves of the sanctuary, he must be subjected to the relevant corporal punishment (Hadd). If someone commits a crime inside the sanctuary, the Hadd should be implemented against him inside the sanctuary.

{﴿ ⌜You may⌝ take the standing-place of Abraham as a site of prayer.﴾} Shaybah, Ibn ʻAmir, Nafiʻ, Al-Aʻraj, Al-Hasan, Ibn Abi Is-haq and Salam recited: "Ittakhadhu" with a fat-hah on the "kha'" as a predicative, while the other Qurra' recited it with a kasra on the "kha'" as an imperative.

Ibn Kaysan said: "They mentioned that once the Messenger of Allah (PBUH) was passing by in the company of ʻUmar ibn Al-Khattab who said: "O Messenger of Allah, is not this the standing place of our father Ibrahim?" The Prophet (PBUH) said: **"Yes." ʻUmar said: "Should not we take it as a place for prayer?"** The Prophet (PBUH) said: **"I was not commanded to do so"**. The sun of that day did not set until Allah revealed: {﴿ ⌜You may⌝ take the standing-place of Abraham as a site of prayer.﴾}.

[301] Abul-Hasan ʻAbdur-Rahman ibn (Ibrahim ibn Muhammad) ibn Yahya said: Abul-Fadl ʻAbdoos ibn Al-Husayn ibn Mansoor reported in the year 331 AH that Abu Hatim Muhammad ibn Idris Ar-Razi said that Muhammad ibn ʻAbdullah ibn Al-Muthanna Al-Ansari said that Humayd At-Tawil said that Anas ibn Malik reported that ʻUmar ibn Al-Khattab said: My Lord agreed with me in three: I said: "Would that you take the standing place of Ibrahim as a place for prayer?" so Allah Almighty revealed: {﴿ ⌜You may⌝ take the standing-place of Abraham as a site of prayer.﴾}. Then I said: O Messenger of Allah, may peace and blessings of Allah be upon you! Indeed, the righteous and the wicked both enter upon you. Would that you screen the Mothers of the Believers! So, Allah Almighty revealed the verse on Hijab. And I was informed that there was some trouble between the Mothers of the Believers and the Prophet (PBUH), I said to them: You should refrain from bothering the Messenger of Allah (PBUH) or else Allah will give him wives who are better than you. I said that to each one of them and when I reached the last one of them, Umm Salamah said to me: "O ʻUmar, has the Messenger of Allah (PBUH) failed to admonish his wives so you

are coming to admonish them?" Hearing that, I stopped." Shortly after, Allah Almighty revealed: ﴿Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you - submitting (to Allah), believing, devoutly obedient, repentant, worshipping, and traveling - [ones] previously married and virgins.﴾ [Qur'an 66:5][1]

Scholars had different opinions regarding Allah's saying ﴿the standing-place of Abraham﴾ (Maqam Ibrahim)

Ibrahim An-Nakha'i said: All the sanctuary is a maqam (standing- place).

Yaman said: All the Sacred Mosque is a maqam.

Qatadah, Muqatil and As-Suddi said: It refers to performing prayer close to the Maqam Ibrahim. Muslims are commanded to perform prayer close to it, but not to wipe over it or kiss it.

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(1) **[301] Assessment of the reliability of the chain of transmission:**
- The narrators are all trustworthy except for 'Abdūs ibn Al-Ḥusayn who was neither accredited nor discredited.
- The hadith is authentically reported in Ṣaḥīḥ Al-Bukhārī and others via another chain of transmission on the authority of Ḥumayd Aṭ-Ṭawīl via Anas. Allah knows best.
- **Authentication of Hadith:**
- Narrated by:
- Al-Bukhārī, Book of Prayer, Chapter: What has been reported about facing the Qiblah (402), Book of Tafsir, Chapter: The Statement of Allah: {And take you (people) the Maqām of Ibrāhīm a place of prayer} (4483), Book of Tafsir, Chapter: {The Statement of Allah the Exalted: "...O you who believe! Enter not the Prophet's houses,} (4790), Book of Tafsir, Chapter: {"It may be, if he divorced you (all),} (4916).
- At-Tirmidhī, Book of Commentary of the Qur'ān, Chapter: Regarding Surat Al-Baqarah (2959,2960).
- An-Nasā'ī in As-Sunan Al-Kubrā 1/184 (18) Book of Tafsir, Tafsir of Surat Al-Baqarah, and in 2/187 (438) Tafsir of Surat Al-Aḥzāb, and in 2/453 (631) Tafsir of Surat At-Taḥrīm.
- Ibn Mājah, Book of Establishing the Prayer, Chapter: The Qiblah (1009).
- Ibn Ḥibbān in his Ṣaḥīḥ as reported in Al-Iḥsān 15/319 (16896).
- Al-Wāḥidī in Al-Wasīṭ 1/205.
- Al-Baghawī in Ma'ālim At-Tanzīl 1/147,
- and others as well through several chains of transmission on the authority of Ḥumayd via Anas.

Its history:

Sa'eed ibn Jubayr narrated that Ibn 'Abbas said: "When Ibrahim brought Isma'il and Hajar and settled them both in Makkah. Time had past by and the people of Jurhum came to settle there too. Isma'il (peace be upon him) married a woman from them, and Hajar died. Ibrahim (peace be upon him), not knowing of Hajar's death, asked Sarah's permission to go to see Hajar. She gave him permission stipulating that he should not stay there. Ibrahim arrived at Makkah after Hajar had already died. He headed to Isma'il's house and said to his wife: 'Where is your husband?' She answered: 'He is not here, he went hunting and will return.' Ibrahim said: 'Do not you have anything to give as hospitality? Do not you have any food or drink?' She said: 'I have nothing and there is none here with me.' Ibrahim said: 'When your husband comes, convey to him my greetings and tell him to change his doorstep.' And went by. When Isma'il came back, and found the smell of his father, he asked his wife: 'Has anyone come to you today?' She said: 'Yes, an old man came to me,' and described him in a manner reflecting belittlement and disdain. Isma'il asked: 'What did he tell you?' She said: 'He told me to convey his greetings to you and tell you to change your doorstep.' Having understood his father's implicit message, Isma'il divorced her and married another woman.

Ibrahim stayed at his home land for as long as Allah willed for him to stay, then he again asked the permission of Sarah to visit Isma'il, she gave him permission on the condition that he should not stay there. When Ibrahim reached the door of Isma'il's house, he asked his wife: 'Where is your husband?' She said: 'He went hunting and will come back Allah Willing. So, come in, may Allah have mercy on you! He said to her: 'Do you have anything to offer as hospitality?' She answered in the affirmative, then served him milk and meat. Ibrahim invoked Allah's blessing to shower them. So, if she served him bread, wheat, barley or dates, Makkah would be the richest land in wheat and barley. Then she said: "Come in so that I would wash your head.' Yet he refused. She brought the Maqam and placed it close to his right

side. Ibrahim placed his foot on it, and it left its trace engraved on it, and she washed the right side of his head Then she placed the Maqam close to his left side and washed the left side of his head, and his other foot left its trace engraved on the Maqam as well. Ibrahim said to her: 'When your husband comes back, convey my greetings to him and tell him that his doorstep is now stable. When Isma'il came back, he found the smell of his father and asked his wife: 'Has anyone come to you?' She said: 'Yes, an old man came who had the best face and most pleasant smell among the people. He said to me such-and-such and I said to him such-and-such. I washed his head and here are the traces of his feet engraved on the Maqam.' Isma'il said to her: 'That is my father, Ibrahim.'"

Anas ibn Malik said: I saw the traces of his fingers, ankle and his soles engraved on the Maqam, but the wiping of the people's hands has effaced the traces.

[302] Muhammad ibn Ahmad ibn 'Abdoos said: Muhammad ibn Hamdoon ibn Khalid said: Muhammad ibn Ibrahim said: Hudbah ibn Khalid said: Abu Yahya Raja' ibn Subayh Al-Harashi said: I heard Musafi' ibn Shaybah say: I heard 'Abdullah ibn 'Amr say: 'I bear witness by Allahthrice-that I heard the Messenger of Allah (PBUH) say: **"The Rukn and the Maqam are two rubies of Paradise which have had dimmed their lights by Allah. Were it not that Allah had dimmed their lights, they would have illuminated all that exists between the east and west."**(1)

(1) **[302] Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission as it includes Rajā' ibn Ṣubayḥ who is a weak narrator. The hadith is classified as ḍa'īf (weak) by At-Tirmidhī, Ibn Khuzaymah, and Ibn Ḥajar in Fatḥ Al-Bārī 3/462. However, the hadith may be classified as Hasan based on other corroborating narrations that As-Suyūṭī mentioned in Ad-Durr Al-Manthūr 1/223-224.
- **Authentication of Hadith:**
- Narrated by: Ibn Ḥibbān in his Ṣaḥīḥ as reported in Al-Iḥsān 9/24 (3710) Book of Hajj, Chapter: Superiority of Makkah. He narrated it via a chain of transmission on the authority of Hudbah ibn Khālid.
- Aḥmad in Al-Musnad 2/213-214 (7000).
- At-Tirmidhī, Book of Hajj, Chapter: What has been reported about the superiority of The Black Stone, The Rukn, and the Maqam (878).
- Ibn Khuzaymah in his Ṣaḥīḥ 4/219 (2732) Book of Rituals, Chapter: Description of

Allah, Exalted be He, says: ﴿And We entrusted Abraham and Ishmael﴾ We ordered and instructed them ﴿to purify My House﴾ the Ka'bah, so the meaning is: Construct My House on purity and monotheism.

Sa'eed ibn Jubayr, 'Ubayd ibn 'Umayr, 'Ata' and Muqatil said: The verse means: Purify My House from idols, doubts and false speech.

'Umar (may Allah be pleased with him) heard a voice of a man in the mosque, so he said: "What is this! Do not you realize where you are?"

[303] Muhammad ibn 'Ali ibn Muhammad Al-Jurjani said: Muhammad ibn 'Ali ibn 'Amr Al-Asbahani said: Sulayman ibn Ahmad ibn Ayyub AlAsbahani said: Is-haq ibn Ibrahim ibn Zibreeq Al-Himsi said: Abu Al-Mugheerah said: Al-Awza'i said: 'Abdah ibn Abi Lubabah said: Zirr ibn Hubaysh said that he heard Hudhayfah ibn Al-Yaman say that the

Messenger of Allah (PBUH) said: **"Indeed, Allah Almighty revealed to me: O brother of Messengers, O brother of warners, warn your people that they should not enter any of the houses of Mine except with sound hearts, truthful tongues, clean hands and chaste private parts. They should not enter any of the houses of Mine when**

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the Rukn, Maqam and that they are two rubies of the rubies of Paradise.

- Al-Ḥākim in Al-Mustadrak 1/456, Book of Rituals, through two chains of transmission on the authority of Rajā'.
- At-Tirmidhī said: This is a mawqūf narration that is attributed to 'Abdullah ibn 'Amr. It is also narrated on the authority of Anas. It is a Gharīb hadith (a hadith narrated by at least only one person at one level in the chain of transmitters).Ibn Khuzaymah said: I do not know whether Abū Yaḥyā (Rajā') is reliable or not, nor do I consider the reports of someone like him as reliable. End of quote.
- Ibn Khuzaymah in his Ṣaḥīḥ (2731).
- Al- Al-Ḥākim in Al-Mustadrak 1/456.
- Al-Bayhaqī in As-Sunan Al-Kubrā 5/75 via two chains of transmission on the authority of Ayyūb ibn Suwayd from Yūnus from Az-Zuhrī from Musāfi'. Ibn Khuzaymah said: "This report was not narrated by anyone whom I know from Az-Zuhrī except for Ayyūb ibn Suwayd.
- 'Abdur Razzāq in Al-Musannaf 5/39 (8921), Book of Hajj, Chapter: The Rukn is from Paradise, on the authority of Ibn Jurayj from Ibn Shihāb from Musāfi' that he head a man narrating it on the authority of 'Abdullah ibn 'Amr.
- Al-Bayhaqī in As-Sunan Al-Kubrā 5/75 on on the authority of Ibn Jurayj, from 'Aṭā' from 'Abdullah ibn 'Amr who attributed it to the Prophet (PBUH) with an addition.

they have committed injustice against someone. For whoever does so, I shall inflict my curse upon him for as long as he is standing in prayer for me until he settles such injustice. When he does this, I shall be his hearing with which he hears and his sight with which he is seeing. He will be an ally and chosen servant of Mine and will be in my proximity with prophets, affirmers of truth, martyrs and righteous people."(1)

Yaman ibn Ri'ab said: The verse means: sprinkle incense and perfums therein.

[304] Abu ʿAmr Al-Furati said: Abu Moosa ʿImran ibn Moosa said: AbulʿAbbas ibn Hammam said: Yahya ibn Abi Talib said: Yazeed ibn Haroon said: Muhammad ibn Muslim said that ʿAbd Rabbih ibn ʿAbdullah reported from Yahya ibn Al-ʿAla' via Mak-hool via Muʿadh ibn Jabal that the Messenger of Allah (PBUH) said: **"Keep away from your mosques your children and the insane, the unsheathing of swords, raising your voices, the implementation of Hadd, your disputes and your buying and selling. Perfume them with incense on Fridays and let your place of purification be at their doors."**(2)

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(1) **[303] Assessment of the reliability of the chain of transmission:**
- Ḍa'īf (weak) chain of transmitters as it includes Isḥāq ibn Ibrāhīm who is Ṣadūq, yet makes a lot of mistakes.
- **Authentication of Hadith:**
- Narrated by Abū Nu'aym in Ḥilyat Al-Awliyā' 6/116 on the authority of Aṭ-Ṭabarānī, and Ibn 'Asākir in Tārīkh Dimashq 65/44 via Al-Awzā'ī

(2) **[304] Assessment of the reliability of the chain of transmission:**
- The compiler's chain of transmission is weak, being disconnected because Makḥūl did not hear directly from Mu'ādh. It also includes Muḥammad ibn Muslim Aṭ-Ṭā'ifī, who is Ṣadūq, but makes mistakes. The chain of transmission also includes narrators whom I did not find. The Hadith is extremely weak from all its chains of transmission, therefore, scholars classified it as Ḍa'īf. Ibn Al-Jawzī said in Al-'Ilal Al-Mutanāhiyah 1/404: This is a Hadith that is not authentically attributed to the Messenger of Allah (PBUH). Ibn Ḥajar said in Ad-Dirāyah fī Takhrīj Aḥādīth Ar-Riwāyah 1/288: There is controversy about Makḥūl, and all its chains of transmission are weak.
- 'Abd Al-Ḥaqq mentioned it via Al-Bazzār on the authority of Ibn Mas'ūd, but he said: It has no origin (inauthentic). You may also see Naṣb Ar-Rāyah by Az-Zayla'ī 2/491-492.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 20/173 (369) via Muḥammad ibn Muslim. Al-Haythami said in Majma' Az-Zawā'id 2/26: Narrated by Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr, but Makḥūl did not hear from Mu'ādh. It is also narrated by 'Abdur-Razzāq in Al-Muṣannaf 1/442 (1726) via Muḥammad ibn Muslim who

Al-Hasan, Ibn Is-haq, Hafs and the people of Madinah recited "Baytiya" with a fat-ha on the "Ya'", while the others recited it without Fat-ha. Allah Almighty attributed the "Bayt" (house) to Himself to indicate that it belongs to Him and to highlight its excellence. ﴿for those who circle it,﴾ those who circumambulate it and come to it from all areas of the world. ﴿who meditate in it,﴾ those who are staying there, and they are its residents, ﴿and who bow and prostrate themselves ˹in prayer˺.﴾ "Rukka'" is the plural of "raki'" and "sujood" is the plural of "sajid".

'Ata' said: When someone is circumambulating the Ka'bah, then he is from At-Ta'ifeen, when he is sitting then he is from Al-'Akifeen, and when he is praying then he is from Ar-Rukka' As-Sujood.

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narrated it from 'Abd Rabbihi ibn 'Abdullah from Makḥūl, thus, Yaḥyā ibn Al-'Alā' is dropped. It is narrated by Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 8/156 (7601), Al-'Uqayli in Aḍ-Ḍu'afā' Al-Kabīr 3/348 (1379), Ibn 'Adiyy in Al-Kāmil 5/219, Al-Bayhaqī in As-Sunan Al-Kubrā 10/103 via Al-'Alā' ibn Kathīr from Makḥūl from Abū Ad-Dardā', Wāthilah ibn Al-Asqa' and Abū Umāmah, may Allah be pleased with all of them. He said: We heard the Messenger of Allah (PBUH) say while standing on the pulpit…and they mentioned a similar wording of the hadith. The chain of transmission is extremely weak because it includes Al-'Alā' ibn Kathīr Al-Laythī Ash-Shāmī who is a rejected narrator, and Ibn Hibbān accused him of fabricating hadiths. See: Al-Majrūḥīn 2/181,182 (814). For this reason, scholars classified the hadith as weak, including Al-'Uqaylī, Ibn 'Adiyy, Al-Bayhaqī, and Al-Haythamī in Majma' Az-Zawā'id 2/26.

- It is also narrated by Ibn Mājah, Book of Mosques and Congregations, Chapter: Occasions when offering prayer is disliked: (750) via Al-Ḥārith ibn Nabhān, from 'Utbah ibn Yaqẓān from Abū Sa'īd from Makḥūl from Wāthilah ibn Al-Asqa' who attributed it to the Prophet (PBUH). This chain of transmission is very weak as it includes Ḥārith ibn Nabhān who is a rejected narrator as mentioned in Taqrīb At-Tahdhīb by Ibn Ḥajar (1058). Al-Būṣīrī said in Az-Zawā'id: Its chain of transmission is weak because Ḥārith ibn Nabhān is a weak narrator by the agreement of scholars. Ibn 'Adiyy narrated it in Al-Kāmil 4/135 via 'Abdullah ibn Muḥarrar from Yazīd Al-Aṣamm from Abū Hurayrah who said that the Prophet (PBUH) said: "Keep the insane and children away from your mosques." Its chain of transmission is very weak as well because 'Abdullah ibn Muḥarrar is a rejected narrator as mentioned in Taqrīb At-Tahdhīb by Ibn Ḥajar (3598). That is why Ibn 'Adiyy stated after mentioning some of his narrations: all these hadiths reported by Ibn Muḥarrar are mostly not maḥfūẓ (well-secured) hadiths.

[305] Ahmad ibn Ubayy said: Al-Mughirah ibn ʻAmr said: Al-Mufaddal ibn Muhammad said: Abul-Qasim Al-ʻAbidi ʻAbdullah ibn ʻImran said: Yoosuf ibn Al-Fayd narrated from Al-Awzaʻi from ʻAta' ibn Abi Rabah from Ibn ʻAbbas that the Messenger of Allah (PBUH) said: **"Surely, Allah sends down one hundred and twenty mercies upon the House every night, sixty for those who circumambulate it, forty for those who pray and twenty for those who behold."**(1)

[Qur'an 2:126]: ﴿And ⌜remember⌝ when Abraham said, ﴿My Lord, make this city ⌜of Mecca⌝ secure and provide fruits to its people-those among them who believe in Allah and the Last Day.﴾ He answered, ﴿As for those who disbelieve, I will let them enjoy themselves for a little while, then I will condemn them to the torment of the Fire. What an evil destination!﴾}

{﴿My Lord, make this city﴾ i.e. Makkah, may Allah safeguard it. {secure}

(1) **[305] Assessment of the reliability of the chain of transmission:**
- A fabricated chain of transmitters as it involves Al-Mughīrah ibn 'Amr who narrates fabricated traditions, and Yusuf ibn Al-Fayd who is counted among those who fabicte hadiths, particularly reports he attributes to Al-Awzā'i, which is the case of this report. The hadith is tansmitted via other chain of transmission on the authority of Ibn 'Abbās as mentioned by Aṭ-Ṭabarānī, but it is fabricated as well. Allah knows best.
- **Authentication of Hadith:**
- Narrated by:
- Al-Wāḥidī in Al-Wasīṭ 1/209 via Al-Mughīrah with this chain of transmission.
- Ibn 'Adiyy in Al-Kāmil 7/163 via 'Abdullah ibn 'Imrān with this chain of transmission.
- Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 11/195 (11475) via Yūsuf ibn Al-Fayḍ with this chain of transmission.
- Al-Khaṭīb in Tārīkh Baghdad 6/27 via Ibn Jurayj, from 'Aṭā' from Ibn 'Abbās who attributed it to the Prophet (PBUH) with a similar wording.
- Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 11/124 (11248) via Ibn Abī Mulaykah on the authority of Ibn 'Abbās with this chain of transmission.
- Al-Haythamī mentioned the hadith in Majma' Az-Zawā'id 3/292 and said: Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr and Al-Mu'jam Al-Awsaṭ, it includes Yūsuf ibn As-Sifr who is a rejected narrator. Ibn Abī Ḥātim mentioned it in Al-'Ilal 1/287 and said: I asked my father about a hadith reported by Yūsuf ibn Al-Fayḍ, so my father answered: This is a Munkar hadith, and Yūsuf ibn Al-Fayḍ is a weak, almost rejected narrator. Ibn Al-Jawzī also narrated it in Al-'Ilal Al-Mutanāhiyah 2/82 and said that it is an inauthentic hadith.

safe for its people. ﴿and provide fruits to its people-those among them who believe in Allah and the Last Day.﴾} Al-Akhfash said: ﴿those among them who believe in Allah﴾ is an explanatory statement, like when one says: "I took the money, two thirds of it," and "I saw the people, some individuals of them." This is called in Arabic "Badal" (substitute) and this type is called: "ba'd min kull" (substituting a part for the whole), as is the case in the saying of Allah Almighty: ﴿And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way.﴾ [Qur'an 3:97]

Allah says: {﴿As for those who disbelieve, I will let them enjoy themselves for a little while,﴾ I shall give him sustenance till the end of his fixed life term.

Mu'awiyah and Ibn 'Amir recited: "Fa umti'uhu" with a damma on the "alif", and sukoon on the "mim".

Ubayy ibn Ka'b recited: "numatti'uhu" and "nadtarruhu" with a "nun" at the beginning instead of "alif". Ibn 'Abbas recited: "fa amti'hu" with a fatha on the "alif", a kasra on the "Ta'" and sukoon on the "'Ayn". "thummadtarrahu" with "alif wasl" and fat-ha on the "Ra'" as an invocation on the tongue of Ibrahim (peace be upon him). The other Qurra' recited it: "Fa umatti'uhu" with a damma on the "alif" and a shadda on the "Ta'", and "thumma adtarruhu" as an informative, meaning I will force him in the Hereafter ﴿to the torment of the Fire. What an evil destination!﴾} what an evil abode of return.

[Qur'an 2:127]: ﴿And ⌜remember⌝ when Abraham raised the foundation of the House with Ishmael, ⌜both praying⌝ ﴿Our Lord! Accept ⌜this⌝ from us. You are indeed the All-Hearing, All-Knowing.﴾

Narrators provided narrations with different chains of narrators on the story of building the Ka'bah, I compiled these narrations and arranged them in a way that ensures better coordinated understanding.

They said: Allah Almighty created the spot of the House two thousand years before the creation of the Earth. It was a white smooth spot upon the water surface. Then the Earth was spread out from beneath it. When Allah Almighty ordered Adam (peace be upon him) to descend to the Earth, his

head would touch the sky until he grew bald, and his baldness was transmitted genetically to his sons. Beasts were alienated from him due to his excessively towering stature and became wild since the day he descended. He used to hear the words, invocations and Tasbeeh (glorification of Allah) of the people of heaven, seeking closeness and affability in this. However, the angels feared him, and he was upset. So, Allah Almighty decreased his stature to be sixty cubits. When Adam missed the voices and Tasbeeh of the angels that he used to hear, he felt lonely and complained to Allah Almighty of that. Therefore, Allah Almighty sent down the House as a ruby of the rubies of paradise, with two doors of green emerald, one on the eastern side and one on the western side, and lanterns from Paradise. It was located on the spot where it is now. Thereafter, Allah said to Adam: O Adam, I have sent down for you a House to circumambulate like my Throne is circumambulated, and pray by its side like my Throne. He sent down for him the Black Stone to wipe his tears with. It used to be white, yet it eventually turned black due to menstruating women wiping over it during the era of ignorance.

The Prophet (PBUH) said: **"The Black Stone is indeed a ruby of the rubies of Paradise, and were it not for the polytheists touching it with their filth, anyone with a disease that would touch it, would be cured by Allah the Exalted"**

Adam proceeded from India towards Makkah (may Allah safeguard it) on foot, guided by an angel appointed by Allah, The Exalted.

It was said to Mujahid: O Abal-Hajjaj (his nickname), did not Adam ride during this journey? Mujahid replied: Was there anything he could ride?! By Allah, he kept walking for three days. Each area he walked on was eventually a place of population and prosperity, and whatever else were deserts and desolated lands.

He arrived in Makkah, made Hajj to the House, performing all its rituals. Having finished, the angels received him saying: We made Hajj to this House two thousand years before you.

Ibn 'Abbas said: Adam (peace be upon him) made Hajj forty times from

India to Makkah on foot. This was the start of the affair of the Ka'bah (may Allah safeguard it) it remained in such a state until the time of the Flood when Allah Almighty raised it to the fourth heaven, being the Bayt Al-Ma'moor (The oft-frequented House). Seventy thousand angels enter it everyday, and they never return to it up to the Day of Judgment. Thereafter, Allah Almighty sent Jibreel (peace be upon him) to hide the

Black Stone in Abu Qubays Mount, to preserve it against drowning. So, the place of the House was empty until the time of Ibrahim (peace be upon him).

Then Allah Almighty commanded Ibrahim after Isma'il and Is-haq had been born to build a house for Him wherein He is worshiped and remembered, but Ibrahim did not know where to build it. He asked Allah Almighty to show him its location. Allah Almighty sent to him "Sakeenah" to guide him thereto. "Sakeenah" is a swaying wind that has two snakelike heads. Ibrahim followed it until they reached Makkah, then Sakeenah folded itself over the location of the Ka'bah. Ibrahim (peace be upon him) was ordered to carry on building the House until "Sakeenah" would calm down. So, he did. This is the report of 'Ali ibn Abi Talib (may Allah be pleased with him) and Al-hasan ibn Abi Al-Hasan.

Ibn 'Abbas said: Allah, Exalted be He, sent forth a cloud that was equal to the Ka'bah in size, and it moved forward while Ibrahim was walking under its shade until it reached Makkah and stopped at the location of the House. A call came out of it saying: O Ibrahim. Build the Ka'bah according to the same dimensions of its shade, no more no less, and he complied.

Others said: Allah Almighty sent Jibreel (peace be upon him) to guide him to the location of the House, as indicated by Allah's saying: ﴿And [mention, O Muhammad], when We designated for Abraham the site of the House,﴾ [Qur'an 22:26] So, Ibrahim built the House with Isma'il who was handing him the stones.

[306] I heard Abul-Qasim Al-Hasan ibn Muhammad ibn Habib say: I heard Abu Bakr Muhammad ibn Muhammad ibn Ahyad Al-Qattan Al-Balkhi-who was well-versed in the Qur'an-say:

Ibrahim spoke Syriac whereas Isma'il spoke Arabic. Each one of them understood the other but could not speak each others` language. Ibrahim would tell Isma'il to hand him a stone, to which Isma'il would respond and hand him one. It is said that there remained a spot where a stone had to be placed, so Isma'il went away to look for one. Jibreel came with a stone from heaven, and when Isma'il came back he found that Ibrahim had placed it in its place so he asked him: O father, who brought this stone for you? He said: The one who does not rely upon your efforts did. In that way, they accomplished the building of the House. This is what is referred to by Allah's saying: ﴿And ˹remember˺ when Abraham raised the foundation of the House﴾[1] Ibn 'Abbas said: "Qawa'id" means the remnants of the foundations of the House. Al-Kalbi and Abu 'Ubaydah said: Its foundation. Sing. Qa'idah.

Al-Kumayt, an Arab poet said:

Their ancestors have reached the peak of glory

Such a peak where foundations adorned its heights

The poet used the word "Qawa'id" in reference to the foundations.

They built it with stones from five mountains: The Mount of Sinai, the Mount of Olives, Mount Lebanon, Mount Judi, and its foundations from Mount Hira'. When Ibrahim reached the point of the Black stone, he said to Isma'il: Bring to me a stone that will be well-known to the people. He brought him one, but Ibrahim said: Bring one that is better than this. Isma'il went forth to look for one, whereupon Mount Abu Qubays called out: O Ibrahim, I have got sth precious for you, so take it. So, Ibrahim took the Black Stone and placed it in its place.

(1) **[306] Assessment of the reliability of the chain of transmission:**
- The compiler's shaykh is judged as a liar by Al-Ḥākim.
- **Authentication of Hadith:**
- As-Suyūṭī mentioned it in Ad-Durr Al-Manthūr 1/237 and attributed it to the compiler alone on the authority of Ibn Ḥabīb via Al-Qaṭṭān. As-Suddī mentioned a similar hadith in a lengthy context where he said: Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 1/552 and Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/382 (1247). Ash-Sha'bī: Al-Azraqī narrated it in Akhbār Makkah 1/62.

It is also said that Allah Almighty assigned to Ibrahim and Isma'il seven angels to help them in building the House, and when they finished they said: {﴿Our Lord! Accept ˹this˺ from us﴾.

In the verse, there is "idmar" (omission) of the verb "say" that should have come before {﴿Our Lord! Accept ˹this˺ from us﴾.

It is present, however, in the recitation of 'Abdullah and Ubayy who recite the verse as {and say ﴿Our Lord! Accept ˹this˺ from us﴾ i.e. accept our building of the house.

﴿You are indeed the All-Hearing﴾ of our supplication ﴿All-Knowing.﴾ of our building of the House.

[Qur'an 2:128]: ﴿Our Lord! Make us both ˹fully˺ submit to You and from our descendants a nation that will submit to you. Show us our rituals, and turn to us in grace. You are truly the Accepter of Repentance, Most Merciful.﴾

﴿Make us both ˹fully˺ submit to You﴾ make us celebrate your oneness, being sincere and obedient to You.

'Awf ibn Abi Jameelah recited "Muslimayn" as "Muslimeen"; in the plural form of Muslim. ﴿and from our descendants": from our children. ﴿a nation that will submit to you. Show us﴾ Show us, which is "arina" in Arabic means teach us, and similar to it is the saying of Allah Almighty: ﴿so you may judge between the people by that which Allah has shown you.﴾ [Qur'an 4:105] meaning that which Allah instructed you.

There are four reported recitations for the verb "arina" (show us):

Ibn Mas'ood recited it as "arihim" meaning: show them, in reference to the nation. 'Umar ibn 'Abdul-'Azeez, Qatadah, Ibn Katheer and Ruways recited it as "arna" with a sukoon on the "Ra'" in all its occurrences in the

Qur'an. Abu 'Amr recited it with a slight/hidden kasrah on the "Ra'" which is known as "ikhtilas". All the other reciters, however, recited it with a kasra on the "Ra'".

The original form of the verb "arina" is "ar'ina) with a hamza before the

"Ra'", but it was omitted for the sake of an easier pronunciation. So, those who apply the "jazm" mode to the verb argue that the hamza was omitted along with its sound, and the "Ra'" remained with its sukoon. They cited the poetic verse that reads:

Show us the waterskin of ʿAbdullah let us fill it with Zamzam water indeed the people are thirsty.

The poet used the verb "arna" with a sukoon on the "Ra'".

On the other hand, those who recited it with a kasra on the "Ra'" have moved the kasra of the omitted hamza to the "Ra'".

Abu ʿAmr, recited it with a hidden slight kasra for the sake of easier pronunciation.

[307] Muhammad ibn Nuʿaym said: Al-Husayn ibn Ayyoob said: ʿAli ibn ʿAbdul-ʿAzeez said: Al-Qasim ibn Sallam said: Shujaʿ ibn Abi Nasr- who was trustworthy and truthful- said that he saw the Prophet (PBUH) in a vision, and revised with him some of the recitation modes of Abu ʿAmr. He added that the Prophet (PBUH) corrected for him two modes only: the one in the verse, and the other is "nansaʾaha" with a hamza in the verse that reads: ﴿If We ever abrogate a verse or cause it to be forgotten,﴾ [Qurʾan 2:106][1]

﴿our rituals,﴾ in Arabic "manasikana": means the laws of our religion and the sites of our Hajj. Mujahid said it means the places of slaughtering the sacrifices. Nusuk means a slaughtered animal, and the original meaning is worship. A worshiper in Arabic means "nasik". An Arab poet once said:

I was a concealed diligent worshipper

So, you exposed me and went away with my worship

(1) **[307] Assessment of the reliability of the chain of transmission:**
- It includes 'Aliyy ibn 'Abdul-'Azīz and Shujā' ibn Abī Naṣr who are both Ṣadūq, the rest of the narrators are all trustworthy.
- **Authentication of Hadith:**
- I did not find it. The compiler cited it from the book of Al-Qirā'āt by Abū 'Ubayd Al-Qāsim ibn Sallām which is a lost book that the compiler narrated through his own chain of transmission from Abū 'Ubayd in (85).

In Arabic, worship is referred to as "nusuk" and "tanassuk".

Allah Almighty responded to their supplication and sent Jibreel (peace be upon him) on the Day of 'Arafah to show them their ritual. When he reached 'Arafat, he said: "O Ibrahim, 'arafta? i.e. have you known (your rituals) and thus, the event was named 'Arafah and the place 'Arafat. ﴿and turn to us in grace﴾ forgive us and turn to us in kindness and mercy. ﴿You are truly the Accepter of Repentance,﴾ the One Who overlooks sins and shows mercy to His servants ﴿Most Merciful.﴾.

[Qur'an 2:129]: ﴿Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You ˹alone˺ are the Almighty, All-Wise.﴾}

Allah Almighty says: ﴿Our Lord! Raise from among them a messenger﴾ raise from among the Muslim nation from the offspring of Ibrahim and Isma'il, or according to another view, "them" refers to the people of

Makkah. ﴿a messenger﴾ sent with a divine message, the Arabic equivalent "rasool" is derived from "risalah" in the form "fa'ool".

Ibn Al-Anbari said: It is likely that the meaning originates from their saying: "naqah mirsal" meaning a she-camel that proceeds swiftly ahead of other camels. The abandoned forsaken group is also called "rasal", pl. "arsal", meaning they are closely succeeding one another. Milk is called "rasl" because it is sent forth from the udder.

﴿recite﴾ read ﴿to them Your revelations,﴾ Your book. "Ayatika" is the plural of "ayah" meaning a sign, and it is also said that it is a set of letters. Ash-Shaybani said: It originates from their saying: "kharaja al-qawmu bi ayatihim" meaning, the people went out in their totality, to which refers the word "bi ayatihim" ﴿teach them the Book and wisdom,﴾ Some scholars said that wisdom "hikmah" means the Book, and the two words (al-kitab and al-hikmah) have the same meaning. This is similar to the saying of Al-Hutay'ah:

How much I am longing for Hind

And the land where Hind is

And it is Hind that has chosen to be far and distant

The poet used two words that indicate the same meaning that is: far and distant.

Mujahid said: wisdom refers to the understanding of the Qur'an, while Muqatil said that it means the admonitions and rulings of the Qur'an and its clarification of what is lawful and what is unlawful.

Ibn Qutaybah said: It is knowledge and application of knowledge, a man is not regarded as wise unless he combines both (knowledge and application).

[308] I heard Abul-Hasan ʿAli ibn Al-Harith Al-Bayyari say that he heard Abu Saʿeed Al-Hasan ibn ʿAbdullah As-Sirafi say that he heard Abu Bakr Muhammad ibn Al-Hasan Ad-Dardeeri say: Any word that gave you admonition, warned you, invited you to a virtue or forbade you to do evil, is wisdom and a ruling.(1)

The Prophet (PBUH) said: **"Indeed, some poetry is wisdom.", and according to some wordings "Indeed, some poetry is judgment."**

[309] I heard Abu ʿAbdur-Rahman Muhammad ibn Al-Husayn ibn Moosa say: I heard Mansoor ibn ʿAbdullah say: I heard Al-ʿAbbas ibn Yoosuf say: I heard Abu Jaʿfar Muhammad ibn Yaʿqoob say: Wisdom is every sound statement that resulted in a sound action or sound condition.(2) Yahya ibn Mu'ādh said that wisdom is one of Allah's soldiers which He sends to the hearts of the devout worshpers in order to relieve their hearts from the troubles of life. Others said that it is to place things in their due places.

Another view suggests that it refers to rulings and judiciary, while others said that it is the sunnah.

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(1) **[308] Assessment of the reliability of the chain of transmission:**
- The compiler'shaykh was neither accredited nor discredited.
- Jamharat Al-Lughah 2/186, Al-Wāḥidī mentioned it in Al-Wasīṭ 1/212, As-Sam'ānī in Tafsīr Al-Qur'ān 2/60, Al-Baghawī in Ma'ālim At-Tanzīl 1/152 and Al-Khāzin in Lubāb At-Ta'wīl 1/112.

(2) [309] Assessment of the reliability of the chain of transmitters:
- The reliability of the compiler's shaykh is questionable, and the shaykh of his shaykh was neither accredited nor discredited.
- Abū Ḥayyān reported it from Abū Ja'far in Al-Baḥr Al-Muḥīṭ 1/563.

﴿and purify them.﴾ from polytheism and sins. It is said that "yuzakkeehim" means to take the Zakah due on their wealth.

Ibn Kaysan said: They will be judged as to uprightness on the Day of Judgment, they will have to testify whether the Prophets have conveyed the message of their Lord. This is substantiated by Allah's saying: ﴿And thus we have made you a just community that you will be witnesses over the people﴾ [Qur'an 2:143]

﴿Indeed, You ˹alone˺ are the Almighty, All-Wise.﴾}: Ibn 'Abbas said: The One Who has no similar, and its evidence of the saying of Allah Almighty: ﴿There is nothing like unto Him,﴾ [Qur'an 42:11]

Al-Kalbi said: He is the Exalted in Might who exacts retribution against whomever he wills, and the evidence is Allah's saying: ﴿and Allah is exalted in Might, the Owner of Retribution.﴾ [Qur'an 3:4]

Al-Kisa'i said: Al-'Azeez is the Exalted in might, the overpowering. This is explained by the saying of Allah Almighty: ﴿and he overpowered me in speech﴾} [Qur'an 38:23] the Arabic equivalent of "overpowered" used in the verse is: "'azzani". This is further supported by the Arab proverb: "Man 'azza bazza" which means: the one who overpowers, takes (other's belongings) by force.

Ibn Kaysan said: Al-'Azeez is one who cannot be challenged, and never fails to do anything. This is explained by the saying of Allah Almighty: ﴿But Allah is not to be caused failure by anything in the heavens or on the earth.﴾ [Qur'an 35:44]

Al-Mufaddal ibn Salamah said: Al-'Azeez, is the One with invincible power, Whom the hands cannot reach and Whose command is never repelled, and is never overpowered regarding that which He wills. The evidence is the saying of Allah Almighty: ﴿Indeed, your Lord is an effecter of what He intends.﴾ [Qur'an 11:107]

It is also said that Al-'Azeez is synonymous with Al-Mu'izz, which means the Bestower of might and honor. The evidence is the verse that reads: {You honor whom You will} [Qur'an 3:26] using the verb "tu'izzu".

According to other views, it could mean: Al-Qawiyy, and "Quwwah" meaning power and strength. The evidence is the verse that reads: ﴿so We strengthened them with a third,﴾ [Qur'an 36:14] using the verb "'azzazna".

Linguistically, the original meaning of "'izzah" means hardness. The flesh of a she-camel is described as "ta'azzaz" when it becomes hard. When one says about something: "'azza 'alayy" this means that it becomes hard for him. In the same context, Abu 'Amr reported a poetic verse that reads: I go fast with it when it is lean with hard flesh

And when it is pulled by its bridle it makes no noise.

The poet used the verb "ta'azzaz" to describe the hardness of the flesh of the she-camel.

Allah Almighty accepted the supplication of Ibrahim and sent from among them Muhammad (PBUH) the master of all prophets.

In confirmation, the Messenger of Allah (PBUH) said: **"Truly I was [already], in the sight of Allah, the Seal of Prophets, when Adam was still needed in his clay. I shall inform you of the meaning of this. I am the supplication of my father Ibrahim, the glad tidings of my brother 'Eesa to his people; and the vision my mother saw the night I was delivered: she saw a light coming out of her that lit the palaces of Syro-Palestine, as the case with the mothers of other prophets."**

[310] This Hadith was reported to us by 'Abdullah ibn Hamid he said: Abu Turab Al-Mawsily said: I recited to 'Ali ibn Muhammad Al-Jakkani that Abu Al-Yaman Al-Hakam ibn Nafi' reported that Abu Bakr ibn 'Abdullah reported that Sa'eed ibn Suwayd reported that Al-'Irbad ibn Sariyah reported that the Messenger of Allah (PBUH) said: (and mentioned the Hadith).[1]

(1) **[310] Assessment of the reliability of the chain of transmission:**
- Narrated by Ahmad in his Musnad 4/128 (17163) on the authority of Abu Al-Yamān Al-Hakam ibn Nāfi' with this chain of transmission and the same wording. Via the channel of Abu Al-Yamān, Al-Hākim narrated it in Al-Mustadrak 2/600 andAl-Bayhaqi in Dalā'il An-Nubuwwah 1/83. Ibn Abi 'Āṣim narrated it in As-Sunnah (409), Aṭ-Ṭabarī in Jāmi' Al-Bayān 1/556, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 18/252 (631), and Al-Bazzār as stated in Kashf Al-Astār 3/113 (2365) via channels

on the authority of Abū Bakr ibn Abī Maryam with this chain of transmission. Al-Hākim said: "This is a hadith with an authentic chain of transmission." But Adh-Dhahabi corrected him saying: "Abū Bakr is a weak narrator." Al-Bazzār also said: "We know of no better chain of transmission through which it is narrated."

- Ahmad narrated it in Al-Musnad 4/127 (17150), Al-Bukhāri in At-Tārīkh Al-Kabīr 6/68, Aṭ-Ṭabarī in Jāmi' Al-Bayān 1/556, Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/388 (1264), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 18/252 (629,630), Ibn Ḥibbān in his Ṣaḥīḥ as stated in Al-Iḥsān 14/312 (6404), Al-Bayhaqī in Dalā'il An-Nubuwwah 1/80,2/130, Al-'Ājurrī in in Ash-Sharī'ah 3/1408 (948) via channels on the authority of Mu'āwiyah ibn Ṣāliḥ from Sa'īd ibn Suwayd from 'Abd Al-A'lā ibn Hilāl As-Sulam ī from Al-'Irbāḍ ibn Sāriyah as Marfū'. He mentioned Mu'āwiyah ibn Ṣāliḥ as the intermediary between the companion and Sa'īd ibn Suwayd. Al-Haythamī mentioned it in Majma' Az-Zawā'id 8/223 and said: "Ahmad narrated it with chains of transmission, Al-Bazzār and Aṭ-Ṭabarānī with a similar chain of transmission, and the narratos of one of the chains of transmissions of Ahmad are among those accredited by Al-Bukhāri and Muslim aside from Sa'īd ibn Suwayd who is classified as trustworthy by Ibn Ḥibbān.
- Also narrated on this topic:
- a-Abū Hurayrah reported: "They said: 'O Messenger of Allah! When was prophethood assigned to you?' He said: 'When Adam was still between the soul and the body.'" Narrated by At-Tirmidhī, Book of Virtues, Chapter: What Has Been Related About The Virtue Of The Prophet (PBUH) (3609), Al-Ḥākim in Al-Mustadrak 2/609, and Al-Bayhaqī in Dalā'il An-Nubuwwah 2/130. At-Tirmidhī said: "This is a Hasan Gharib Haidth from the narrations of Abu Hurayrah that we know through this chain of transmission only."
- b-The hadith of Maysarah Al-Fajr which is of the same wording as the hadith of Abū Hurayrah. It is narrated by Ahmad in Al-Musnad 5/59 (20596), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 20/253 (833, 834), Al- Ḥākim in Al-Mustadrak 2/608 and said that it is Ṣaḥīḥ. Al-Haythami said in Majma' Az-Zawā'id 8/223: "Its narrators are among those accredited by Al-Bukhārī and Muslim."
- c-Imam Ahmad narrated in Al-Musnad 4/66 (16623), 5/379 (23212) a similar hadith on the authority of 'Abdullah ibn Shaqīq on the authority of a man. Al-Haythamī said: ""Its narrators are among those accredited by Al-Bukhārī and Muslim."
- d-Abu Umāmah Ṣudayy ibn 'Ajlān Al-Bāhilī said: "I asked the Messenger of Allah (PBUH): 'O Messenger of Allah, what was the beginning of your affair?' He said: 'The invocation of my father Ibrāhīm, the glad tidings of 'Īsā, and my mother when she saw light emitting from inside her that illuminated the Palaces of the Levant.'" Narrated by Ahmad in Al-Musnad 5/262 (16623), Aṭ-Ṭayālisī in Al-Musnad (p.155) (1236), Aṭ-Ṭabarānī Al-Mu'jam Al-Kabīr 8/205 (7729). Al-Haythamī said in Majma' Az-Zawā'id 8/222: "Ahmad narrated it and its chain of transmission is Hasan, it has other supportive narrations that strengthen it. It is also narrated by Aṭ-Ṭabarānī."
- e-Khālid ibn Ma'dān reported that a group of the companions of the Messenger of

[Qur'an 2:130]: ﴿And who would reject the faith of Abraham except a fool! We certainly chose him in this life, and in the Hereafter he will surely be among the righteous.﴾

'Abdullah ibn Salam invited his two nephews Salamah and Muhajir to Islam, saying to them: You already know that Allah Almighty said in the Torah: Surely, I shall send a prophet from among the offspring of Isma'il whose name is Ahmad. Whoever believes in him has been rightly guided, and whoever does not, then he is cursed. Upon hearing this, Salamah accepted Islam, but Muhajir did not. Therefore, Allah Almighty revealed: ﴿And who would reject the faith of Abraham﴾ meaning: who would give up Abraham's religion and law. To say: "raghiba fi" means to desire something, but "raghiba 'an" means to give it up. "Raghbah" in origin means to be resolved to attain something or lose such resolve altogether. So, "yarghabu 'an millati Ibrahim" as mentioned in the verse means: to disdain it or lose desire in Ibtahim's religion.

﴿except a fool!﴾

Ibn 'Abbas said: except one who lost himself.

Hibban reported from Al-Kalbi that he said: except one who went astray by himself.

Abu Rawq said: except one who failed to make a good decision.

Yaman said: except one who thinks foolishly.

"Nafsahu" is mansoob due to it being used for explanation, so the original structure is: "safihat nafsuhu", but when the verb was attributed to the person, "nafsahu" came in a position to identify the object of foolishness. The same is

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Allah (PBUH) said to him: "O Messenger of Allah, tell us about yourself." He said: "I am the invocation of my father Ibrāhīm, the glad tidings of my brother 'Īsā, and when my mother conceived me she saw light emitting from inside her that illuminated the Palaces of the Levant." Narrated by Ibn Isḥāq in As-Sīrah An-Nabawiyyah 1/175, and via his channel, Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 1/556, Al-Ḥākim in Al-Mustadrak 2/600, Al-Bayhaqī in Dalā'il An-Nubuwwah 1/83. Al-Ḥākim classified it as authentic, and Ibn Kathīr argued that its chain of transmission is firm and good in Al-Bidāyah wa An-Nihāyah 2/275.

the saying "diqtu bihi dhar'an" (I am fed up with him).

Abu 'Ubaydah said: "safiha nafsahu" means: he ruined and destroyed it.

Hisham and ibn Kaysan said: it means: he acted ignorantly towards himself.

Al-Mufaddal ibn Salamah reported an opinion suggesting that it means: he belittled the right of his self.

According to these views: "nafs" is parsed as mansoob as "maf'ool bihi" (an object), like in the reported statement: "man 'arafa nafsahu faqad 'arafa rabbahu." (whoever knows about himself, he knows about his Lord) nafsahu here is mansoob as an object.

In origin, safah, safahah and safaah mean ignorance and foolishness.

﴿We certainly chose him﴾ "istafaynahu" means we chose him. ﴿in this life, and in the Hereafter he will surely be among the righteous.﴾ the winners, as stated by Az-Zajjaj.

Ibn 'Abbas said: with his forefathers from among the prophets in Paradise. The evidence of this is the statement Allah Almighty reported on the tongue of Yoosuf (peace be upon him): ﴿Cause me to die a Muslim and join me with the righteous﴾ [Qur'an 12:101]

Al-Husayn ibn Al-Fadl said: There is "taqdim and ta'khir" (changing the ordinary order of words by putting forward a word and delaying another) in the verse. Thus the original structure is: We chose him in this life and the Hereafter, and indeed, he is one of the righteous. There is a similar statement in (Chapter 16 of the Qur`an)

[Qur'an 2:131]: ﴿When his Lord ordered him, ﴿Submit ˹to My Will˺,﴾ he responded, ﴿I submit to the Lord of all worlds.﴾}

﴿When his Lord ordered him, ﴿Submit ˹to My Will˺﴾: Hold fast to Islam and adhere firmly to it, since he was a Muslim. This is similar to Allah's saying: {So know, [O Muhammad], that there is no deity except Allah} [Qur'an 47:19] meaning stay firm on your knowledge.

Ibn ʻAbbas said: Allah said this to him when he left his people.

Al-Kalbi and ibn Kaysan said: It means: be sincere to Allah in the religion by adhering to Tawhid (believing in the oneness of Allah).

ʻAta' said: Submit yourself to Allah and intrust your affairs to Him. It is also said that it means: Surrender to Him and show humble devotion.

{he responded, ﴿I submit to the Lord of all worlds.﴾}.

[Qur'an 2:132]: ﴿This was the advice of Abraham-as well as Jacob-to his children, ˹saying˺, ﴿Indeed, Allah has chosen for you this faith; so do not die except in ˹a state of full˺ submission.﴾}

The Mus-haf of ʻAbdullah mentions "fa wassa" instead of "wa wassa". The people of Madinah and Sham (the Levant) recited it "wa awsa" with "alif" and so it is written in their Mus-hafs.

Abu ʻUbayd said: I saw it as such in the Mus-haf of ʻUthman (may Allah be pleased with him). The other Qurra' recited it as "wa wassa" with shadda on the "Sad".

There are two version of the verb: "awsa" and "wassa" which means to command or enjoin. Similar to this is "anzala" and "nazzala" and "mahhala" and "amhala". "Biha" in the verse refers to the Word of Sincerety which is "la ilaha illa Allah" (there is no god but Allah) as stated by Al-Kalbi and Muqatil.

Abu ʻUbaydah said: It could be referred to the religion of Ibrahim, or to the advice.

Al-Mufaddal said: He advised him of obedience to Allah, without explicitly mentioning it. Like the verse that reads: ﴿until it disappeared into the curtain [of darkness]﴾ [Qurʻan 38:32] referring to the sun without mentioning it explicitly.

In addition, Tarafah, an Arab poet said:

On such she-camel I was going forth - when my companion said: I wish I could save you and myself

Meaning: I wish I could save you from the desert.

﴿Abraham-as well as Jacob-to his children,﴾ His eight children: Ismaʻil and his mother Hajar, the Coptic, Is-haq and his mother Sarah, Madyan,

Madayin, Yuqshan, Zimran, Shbaq and Shoah, whose mother was Qatoora, daughter of Yaqtan from The Kan'an Tribe, whom he married after the death of Sarah.

﴿as well as Jacob﴾ Ya'qoob, and he was named as such because he had a twin brother who was born first, then Ya'qoob came out after him holding his "'aqib" (anklebone), as stated by Ibn 'Abbas. And the story was mentioned in detail earlier.

It is also said that he was named Ya'qoob due to the big number of his descendants (in Arabic, 'aqib means descendant).

[311] Abu Mansoor Muhammad ibn 'Abdullah Al-Hamshadhi reported that Abu Is-haq ibn 'Abdullah Al-Qassar reported that Ya'qoob ibn Yoosuf Abul-Fadl Al-Bukhari said that Ibrahim ibn 'Abdur-Rahim said that Zakariyya ibn 'Adiyy said that Muslim ibn Khalid reported that Ziyad reported that Muhammad ibn Al-Munkadir reported that Safwan ibn Sulaym reported that Anas ibn Malik reported that the Messenger of Allah (PBUH) said: **"I was sent in the aftermath of eight thousand prophet, four thousand of them were from the Children of Israel."**(1)

The verse also indicates that Ya'qoob extended the same advice to his twelve sons, who were: Robeel (Reuben), Sham'oon (Simeon), Lawi (Levi), Yahoodha (Judah), Ryalon (Zebulun), Yashkhar (Issachar), Dan, Naphtali, Gad, Asher, Yoosuf (Joseph), and Binyamin (Benjamin).

(1) **[311] Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission because it includes Muslim Az-Zinji, a Ṣadūq narrator who forgets a lot.
- **Authentication of Hadith:**
- Narrated by Abū Nu'aym in Al-Ḥilyah 3/189 via Zakariyyā ibn 'Adiyy with that chain of transmission. Abu Nu'aym said: "It is Gharib when narrated from Ziyād, and Zakariyyā is the only one who narrated it. Ahmad ibn Ḥāzim narrated it on the authority of Ṣafwān and Muhammad on the authority of Anas. The narration referred to by Abu Nu'aym is narrated by Ibn 'Adiyy in Al-Kāmil 1/168. Adh-Dhahbi mentioned it in Mizān Al-I'tidāl in the biography of Muslim ibn Khālid Az-Zinji and cited this hadith among some of his narrations. Then he said: "Such hadiths and their likes count as reason for judging the narrator as weak."

"Ya baniyya" (O my Children) is in the recitation of Ubayy and Ibn Mas'ood "An ya baniyya" adding "an".

Al-Farra' said: He said that because advice is a statement, so it should have been: "and he said O my children". This is similar to the verse that reads: {Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward.} [Qur'an 48:29] meaning: He said to them, because a promise is a statement. Another example is: ﴿Allah instructs you concerning your children: for the male, what is equal to the share of two females.﴾ [Qur'an 4:11] meaning: and says to you that for a male what is equal to the share of two females.

An Arab poet once said:

Among that which I am going to reveal to you

I have two sources of grief, one in Najd and the other in India.

The meaning is that: and say that I have two sources of grief…That is because to reveal is the same as to say by the tongue.

{312} I heard Abu-Qasim Al-Habeebi say that he heard Abul-Qasim 'Abdur-Rahman ibn Al-Mizhaffar Al-Anbari reporting from Ibn Mujahid that he reported the he heard some reciters say" "Wa Ya'qooba" with a fat-hah on Ya'qoob, as being (maf'ool bihi) included in the advice.(1)

{﴿Indeed, Allah has chosen for you this faith﴾ He chose Islam for you as religion. ﴿So, do not die except in ˹a state of full˺ submission.﴾ meaning: believers, sincere worshipers or entrusting their affairs to Allah.

(1) **[312] Assessment of the reliability of the chain of tansmission:**
- Weak chain of transmission because it includes Abū Bakr ibn 'Abdullah ibn Abī Maryam. In addition, the reliability of Abū Turāb Al-Mawṣilī is not verified. The hadith is Hasan by virtue of the corroborating narrations.
- The compiler's shaykh is judged as a liar by Al-Ḥākim.
- This recitation was attributed to 'Amr ibn Fā'id Al-Aswārī, Ismā'īl ibn 'Abdullah Al-Makkī, Ṭalḥah ibn Muṣarrif and Ismā'īl Aḍ-Ḍarīr.
- See: Mukhtaṣar fi Shawādh Al-Qur'ān by Ibn Khālawayh (p.9), Shawādh Al-Qirā'āt by Al-Kirmānī (p.32), Al-Muḥarrar Al-Wajīz by Ibn 'Aṭiyyah 1/213, Al-Jāmi' li Ahkām Al-Qur'ān by Al-Qurtubī 2/124, and Al-Baḥr Al-Muḥīṭ by Ibn Ḥayyān 1/570.

(313) Abul-Qasim Al-Hasan ibn Muhammad ibn Al-Hasan said that Abu ʻAli Muhammad ibn ʻUmar ibn ʻAli Al-Burnawdhi said that ʻAli ibn Al-Hasan ibn Abi ʻEesa Ad-Darabajardi said that Ibrahim ibn Al-Ashʻath reported that Al-Fudayl ibn ʻIyad said concerning Allah's saying: ﴿so do not die except in ˹a state of full˺ submission.﴾ that means having good assumptions of your Lord.(1)

[Qur'an 2:133]: ﴿Or did you witness when death came to Jacob? He asked his children, ﴿Who will you worship after my passing?﴾ They replied, We will

˹continue to˺ worship your God, the God of your forefathers-Abraham, Ishmael, and Isaac-the One God. And to Him we ˹all˺ submit.﴾

﴿Or did you witness﴾ were present ﴿when death came to Jacob? This was revealed about the Jews when they said to the Prophet (PBUH): Do not you know that on the day Yaʻqoob had died he instructed his children to adhere to Judaism?

Based upon this, the speech in the verse is addressed to the Jews.

Al-Kalbi said: When Yaʻqoob entered Egypt, he saw them worship idols and fire, so he assembled his children and worried that they would copy the Egyptians; therefore, he said to them: {﴿Who will you worship after my passing?﴾}

ʻAta' said: Indeed, Allah Almighty did not take the soul of a prophet in death until he would give him the opportunity to choose between life and death. When Yaʻqoob was given that choice, he said to his Lord: "Give me some time to ask my children and give them advice." Allah allowed him to do so. Then, he assembled his children and grandchildren and said: {﴿Who will you worship after my passing?﴾} To which they replied: {﴿We will ˹continue to˺ worship your God,﴾.

(1) **[313] Assessment of the reliability of the chain of transmission:**
- Very weak chain of narrators as it includes Abū 'Aliyy Al-Barnūdhī.
- Al-Baghawī mentioned it in Ma'ālim At-Tanzīl 1/154, As-Suyūṭī in Ad-Durr Al-Manthūr 1/256 who said: Ath-Tha'labī narrated on the authority of Al-Fuḍayl ibn 'Iyāḍ…This also was said by Al-Qurṭabī in Al-Jāmi' li Aḥkām Al-Qur'ān 2/126 and Al-Khāzin in Lubāb At-Ta'wīl 1/113 without attribution.

Ubayy recited the verse as: {"We will ˹continue to˺ worship your God, the God of Abraham, Ishmael,….} without "your forefathers".

Yahya ibn Ya'mur and Al-Jahdari recited: {﴿We will ˹continue to˺ worship your God, the God of your father Abraham, Ishmael,…﴾ he recited "abika" (your father) instead of "aba'ika" (your forefathers) considering that Isma'il is the uncle of Ya'qoob, not his father.

The other Qurra' recited it "aba'ika" (your forefathers), arguing that the uncle is the same as the father, which is supported by the Prophet (PBUH) saying about Al-'Abbas: "This is the remnant of my fathers." And said referring to him too: "Bring my father back to me, for I fear that the Quraysh will do with him the same as they did with 'Urwah ibn Mas'ood."

The Arabs used to call the paternal uncle as 'father', just as they call the maternal aunt as 'mother'. In confirmation, Allah Almighty says concerning Prophet Yoosuf: {And he raised his parents upon the throne,} [Qur'an 12:100] referring to Ya'qoob and Liya who was Yoosuf's maternal aunt.

{the One God.} Whom we know and worship alone. {And to Him we ˹all˺ submit.}.

[Qur'an 2:134]: ﴿That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.﴾

﴿For them is what they earned﴾ with regard to religion and deeds ﴿and for you is what you have earned.﴾ with regard to religion and deeds as well. ﴿And you will not be accountable for what they have done.﴾ but will be accountable for what you have done.

[Qur'an 2:135]: {The Jews and Christians each say, ﴿Follow our faith to be ˹rightly˺ guided.﴾ Say, ˹O Prophet˺ ﴿No! We follow the faith of Abraham, the upright-who was not a polytheist.﴾}

Ibn 'Abbas said that this verse was revealed in connection to the chiefs of the Jews in Madinah: Ka'b ibn Al-Ashraf, Malik ibn As-Sayf, Wahb ibn Yahoodha

and Abu Yasir ibn Akhtab, and the Christians of Najran: As-Sayyid, Al-ʻAqib and their companions. That is because they disputed with the Muslims regarding the religion, with each party claiming that they are worthier of the religion of Allah than the other. The Jews said: Our prophet, Musa is the best prophet, our scripture, the Torah is the best scripture, and our religion is the best religion. They disbelieved in ʻEesa and the Gospel, and Muhammad and the Qur'an.

The Christians, likewise, said: Our prophet, ʻIsa is the best prophet, our scripture, the Gospel is best scripture and our religion is the best religion. They disbelieved in Muhammad and the Qur'an. Each party addressed the believers saying: Follow our religion, for it is the only valid religion, and called them to embrace it. Therefore Allah Almighty revealed: ﴿Say, ˹O Prophet˺﴾ O Muhammad {﴿No ! We follow the faith of Abraham,﴾ AlAʻraj recited Ibrahim with a damma, considering it a "khabar" {the upright} In Arabic: "Haneefan" is "mansoob" because it ought to be AlHaneef with a definitive article "al", but when the "al" is removed, it could not have the same sound as the definite noun Ibrahim (which is Majroor) so it is "mansoob" because, being indefinite, it does not match the "mawsoof" which is definite. This is the view of the scholars of Nahw (Arabic grammer) in Kufa. The scholars of Basra said that "Haneefan" is mansoob because it is "Haal" (circumstantial adverb).

Ibn ʻAbbas said: "Haneef" means one who is inclining towards Islam alone apart from all other faiths. It is derived from the root "hanaf" which means a leaning and crookedness in the foot, and from it the name Ahnaf is derived, like Al-Ahnaf ibn Qays.

Muqatil said that Haneef means sincere, Katheer ibn Ziyad said that he asked Al-Hasan about "Haneefiyyah" and he said that it means performing Hajj to the Kaʻbah.

Ad-Dahhak said: When Haneef refers to a Muslim, then the meaning is someone who performed Hajj, and if it is mentioned alone, then it refers to a Muslim.

Qatadah said: From the aspects of Haneefiyyah are circumcision and the prohibition of marriage to one's sister.

﴿who was not a polytheist.﴾} Then Allah, Exalted be He, instructed the believers on the path to Tawhid and the way to faith. He says:

[Qur'an 2:136]: ﴿Say, ˹O believers˺ ﴿We believe in Allah and what has been revealed to us; and what was revealed to Abraham, Ishmael, Isaac, Jacob, and his descendants; and what was given to Moses, Jesus, and other prophets from their Lord. We make no distinction between any of them. And to Allah we all submit.﴾}

{Say, ˹O believers,˺ ﴿We believe in Allah and what has been revealed to us;﴾ meaning: the Qur'an ﴿and what was revealed to Abraham,﴾ which is the ten scrolls ﴿Ishmael, Isaac, Jacob, and his descendants;﴾ "Al-Asbat", sing. "sibt", are the descendants of Y'qoob, they are called as such because each one of them begot a number of people. "Sibt" also means a grandson, and therefore Al-Hasan and Al-Husayn are called "sibta rasoolillah" i.e, the two grandsons of the Messenger of Allah (PBUH). The Asbat of the Children of Israel are like the tribes of the Arabs and peoples of the non-Arabs.

[314] I heard Abul-Qasim ibn Abu Bakr Al-Muktib say: I heard Abu Bakr ibn Al-Mundhir Ad-Dareer say: (I heard Abu Muhammad Al-Ghassani say: I heard Abu Sa'eed Ad-Dareer say: Linguistically, "sibt" in origin means a tree with multiple interlacing branches. Therefore, the "Asbat" was called as such due to their big number. Moreover, they all come from Ya'qoob just as branches originate from one tree. There were prophets from among the "Asbat", which is the reason why Allah says: ﴿and what was given to Moses, Jesus, and other prophets from their Lord.﴾[1]

It is also said that they are the sons of Ya'qoob, and they all became prophets.

﴿and what was given to Moses,﴾ The Torah ﴿Jesus,﴾ the Gospel ﴿and other prophets from their Lord. We make no distinction between any of them.﴾ We do

(1) **[314] Assessment of the chain of transmission:**
- The compiler's shaykh is judged as a liar by Al-Ḥākim, and there are narrators for whom I found no mention.
- **Authentication of Hadith:**
- I could not trace it.

not believe in some of them and disbelieve in others as the Jews and Christians did. ﴿And to Allah we all submit.﴾}.

When this verse was revealed, the Messenger of Allah (PBUH) recited it to the Jews and Christians and said: "Surely, Allah commanded me to do this." When the Jews heard 'Eesa being mentioned, they arrogantly rejected it and disbelieved. The Christians also said: 'Eesa is not of the same rank as other prophets, but he is the son of Allah.

So, Allah Almighty revealed:

[Qur'an 2:137]: ﴿So if they believe in what you believe, then they will indeed be ˹rightly˺ guided. But if they turn away, they are simply opposed ˹to the truth˺. But Allah will spare you their evil. For He is the All-Hearing, All-Knowing﴾

﴿So if they believe﴾ (the Jews and Christians) ﴿in what you believe,﴾ in all what you believe in and in the same way you believe. It is also said that "mithl" means "what", and it is as such that Ibn 'Abbas recited it, as he used "bima" instead of "bimithli", saying that Allah has no "mithl" (like). This is similar to the saying of Allah Almighty: ﴿There is nothing like unto Him﴾ [Qur'an 42:11] meaning: there is nothing like Him.

A poet once said:

O you who blames me

One like me accepts nothing from one like you

Meaning: I do not accept this from you.

﴿then they will indeed be ˹rightly˺ guided. But if they turn away, they are simply opposed ˹to the truth˺.﴾

Ibn 'Abbas, 'Ata' and Al-Akhfash said: "shiqaq" means dissention, as supported by Allah's saying: ﴿let not [your] dissension from me cause you﴾ [Qur'an 11:89] using the word "shiqaqi".

Ibn Salamah and Ibn As-Sariyy said: "shiqaq" means animosity, like as if each one of them is attempting to overburden the other. There is a similar

meaning of the saying of Allah Almighty: ﴿except with difficulty to yourselves﴾ [Qur'an 16:7] The evidence is the saying of Allah Almighty: ﴿That is because they opposed Allah and His Messenger﴾ [Qur'an 8:13] The Arab poet Bishr ibn Abi hazim Al-Asadi said:

Now that you have cut the forelocks of the people of Badr

So, send them to us and free the prisoners

But if you do not do, then we will live in permanent animosity

The Arabic equivalent of animosity that the poet used is "shiqaq".

Muqatil and Abu 'Ubaydah said that "shiqaq" means error and disagreement. Allah Almighty says: ﴿And in case you fear discord (Literally: opposition) between the two,﴾ [Qur'an 4:35] A poet once said:

Until when will you forcibly kill the knowledgeable

And take pride in discord and hypocrisy

Al-Kisa'i said: "Shiqaq" means giving up obedience, as manifest in the saying of Allah Almighty: ﴿And whoever opposes the Messenger after guidance has become clear to him﴾ [Qur'an 4:115]

Al-Hasan said: "Shiqaq" means distance and separation until the Day of Judgment.

{But Allah will spare you their evil.} Allah will spare you O Muhammad, the evil of the Jews and Christians. {For He is the All-Hearing,} of what they say {All-Knowing.} of their states.

Actually, Allah Almighty spared him their evil by imprisonment and killing of Banu Qurayzhah, exile and evacuation of Banu An-Nadeer, and the Jizyah and humiliation of the Christians of Najran.

[Qur'an 2:138]: ﴿This is the ˹natural˺ Way of Allah. And who is better than Allah in ordaining a way? And we worship ˹none but˺ Him.﴾

"Sibghat Allah" is the religion of Allah according to Abul-'Aliyah, whereas Mujahid said that it means Islam.

Ibn ʻAbbas said: The point is that when a child was born to one of the Christians, they waited seven days after which they dipped him into water that they called Al-Maʻmoodi (baptism water) and dyed the child with it as a purification procedure replacing circumcision. When they did that they would say: Now he has become a true Christian. Therefore, Allah Almighty stated that His religion is Islam, not what the Christians do.

Ibn Kaysan said: Sibghat Allah means His direction, i.e. the Qiblah. It is also said it means the conclusive argument that Allah established against His servants.

(Abu ʻUbaydah) and Az-Zajjaj said: It means the creation of Allah, based upon the idea that when "Sibghah" (dye) is applied to a garment, it changes its color and shape. So, the term could be used to indicate the initiation of creation of man as being a Muslim. The evidence is the commentary of Muqatil of the verse that reads: ﴿[Adhere to] the fitrah of Allah upon which He has created [all] people.﴾ [Qur'an 30:30] in which he said that "Fitrah" refers to the religion of Allah. This is further clarified by the following:

[315] Muhammad ibn ʻAbdullah ibn Hamdoon reported that Ahmad ibn

Muhammad ibn Al-Hasan said that Muhammad ibn Yahya and AbdurRahman ibn Bishr and Ahmad ibn Yoosuf said that Abdur-Razzaq said that Maʻmar reported that Hammam ibn Munabbih said: This is what Abu Hurayrah reported to us from Muhammad, the Messenger of Allah who said: "Anyone who is born, he is born upon this Fitrah (Islam), but his parents may make him a Jew or a Christian. This is the same as an animal when born, do you find any of them lacking an ear (or other organ) unless you have cut it?" They said: O messenger of Allah: What about those who die as children? He (PBUH) replied: **"Allah is Most Knowing of what they would have done."**(1)

(1) **[315] Assessment of the reliability of the chain of transmission:**
- All the narrators are trustworthy except the compiler's shaykh whose reliability was not judged by hadith critics.
- **Authentication of Hadith:**
- Narrated by:

(Abu ʻUbayd) said: It is the established norm of Allah. Others said that it means circumcision because it dyes the person with blood. According to a reported tradition: Circumcision is a sunnah for men and an act of honor to women.

"Sibghah" in the verse is "mansoob ʻala al-ighra'" as the original statement should be: follow and abide by the "sibghah " of Allah.

Al-Akhfash said that "sibghah" is badal (substitute) of "millat Ibrahim".

﴿And who is better than Allah in ordaining a way (sibghah)?﴾ a religion ﴿And we worship ˹none but˺ Him.﴾ obedient to Him.

[Qur'an 2:139]: {Say, ﴿Would you dispute with us about Allah, while He is our Lord and your Lord? We are accountable for our deeds and you for yours. And we are devoted to Him ˹alone˺.﴾

﴿Say,﴾ O Muhammad to the Jews and Christians ﴿Would you dispute with us﴾ argue and quarrel with us. Al-Aʻmash, Al-Hasan and Ibn Muhaysin recited "atuhaajjoonna" with one "noon" with a shadda instead of "atuhajjoonana". The other reciters recited it "atuhaajjoonana" following the way it is written. ﴿about Allah,﴾ about the religion of Allah and that is because they said: O Muhammad, surely the prophets used to be from us (the Children of Israel) and follow our faith, there has never been a prophet from the Arabs. Hence, if you were truly a prophet, you would have been one of us and following our faith.

﴿while He is our Lord and your Lord? We are accountable for our deeds and you for yours.﴾ Muqatil and Al-Kalbi said: For us is our faith, and for you is your

- Ahmad in Al-Musnad 2/315 (8179).
- Al-Bukhāri in his collection, Book of Divine Decree, Chapter: Allah is Most Knowing of what they would have done (6599).
- Muslim in his collection, Book of Divine Decree, Chapter: Every newborn is born upon Fitrah (2658) (24).
- Al-Baghawī in Sharḥ As-Sunnah 1/154 (84) Book of Faith, Chapter: The children of the Polytheists, on the authority of 'Abdur-Razzāq from Ma'mar from Hammām ibn Munabbih from Abū Hurayrah as Marfū' hadith. It was also narrated via other chains of transmission in Ṣaḥīḥ Al-Bukhārī and Ṣaḥīḥ Muslim on the authority of Abū Hurayrah.

faith. ﴿And we are devoted to Him ˹alone˺.﴾: celebrating His oneness, and they added that this verse was abrogated by the verse of As-Sayf. [Qur'an 9:5]

A chapter on the meaning of "Ikhlāṣ":

[316] I heard from Abu ʿAbdur-Rahman Muhammad ibn Al-Husayn and asked him about "Ikhlas" and he said: I heard from ʿAli ibn Saʿeed and Ahmad ibn Muhammad ibn Zakariyya and asked them about "Ikhlas", they said: We heard from ʿAli ibn Ibrahim Ash-Shaqeeqi and asked him about "Ikhlas", he said: I heard from Muhammad ibn Jaʿfar Al-Khassaf and asked him about "Ikhlas", he said: I asked Ahmad ibn Yasar about "Ikhlas" and he said: I asked Abu Yaʿqoob Ash-Shareeti about "Ikhlas", he said: I asked Ahmad ibn Ghassan about Ikhlas, and he said: I asked Ahmad ibn ʿAta' Al-Hujaymi about "Ikhlas", he said: I asked ʿAbdul-Wahid ibn Zayd about "Ikhlas", and he said: I asked Al-Hasan about "Ikhlas", he said: I asked Hudhayfah about "Ikhlas" and he said: I asked the Prophet (PBUH) abouy "Ikhlas", and he said: "I asked Jibreel (peace be upon him) about "Ikhlas", he said: I asked the Lord of Glory about "Ikhlas" and He said: It is a secret of My secrets that I settle in the heart of whomever I love of my servants."(1)

[317] Abu Sa'eed Muhammad ibn Moosa ibn Al-Fadl said: Abu ʿAbdullah As-Saffar said: Dawood ibn Sulayman Al-Khurasani said: Al-Waleed ibn Muslim reported from Khalid ibn Yazeed from Yoonus ibn Halbas from Abu Idrees Al-Khawlani [from Abu Dharr] that the Messenger of Allah (PBUH) said: **"Verily, for every truth there is an essence, and no servant has reached the**

(1) **[316] Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission that involves Aḥmad ibn 'Aṭā' and 'Abd Al-Wāḥid ibn Zayd who are both rejected. It also includes narrators whom I could not find. Ibn Ḥajar said about it: This is a very weak hadith.
- **Authentication of Hadith:**
- It is mentioned by: Ad-Daylamī in Al-Firdaws 3/187 (4513) on the authority of 'Aliyy and Ibn 'Abbās as a Marfū' hadith.
- Al-Qurṭubī in Al-Jāmi' li Aḥkām Al-Qur'ān 2/134.
- Ibn Ḥajar in Fatḥ Al-Bārī 4/109.
- Al-Alūsī in Rūḥ Al-Ma'āni 1/399.

essence of "Ikhlas" but he does not like to be praised for something that he does for the sake of Allah."(1)

Sa'eed ibn Jubayr said: "Ikhlas" is when a servant dedicates his religion and deeds to Allah alone, associates none with Him in His religion, and does not seek ostentation by his deeds.

[318] I heard Muhammad ibn al-Husayn say: I heard Bundar say: I heard 'Abdullah ibn Mahmood say: I heard Muhammad ibn 'Abd Rabbihi say: I heard Al-Fudayl say: "To refrain from doing good deeds for the sake of people is ostentation, and to do good deeds for the sake of people is Shirk. "Ikhlas" is when Allah saves you from this and that."(2)

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(1) **[317] Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission for including Al-Walīd ibn Muslim who makes a lot of Tadlīs (the act of hiding a discontinuity in the chain of a report's narrators) and Taswiyah (the omission of narrators anywhere in the chain in order to remove weak narrators), as well as Dāwūd ibn Sulaymān whose reliability is questionable. The hadith was narrated via another chain of transmission, yet it is too weak.
- **Authentication of Hadith:**
- Al-Ḥakīm At-Tirmidhī mentioned it in Nawādir Al-Uṣūl 1/577, principle no.106 with a lengthy wording. It includes what is reported by the compiler.
- It is also narrated by At-Tirmidhī, Book of Asceticism, Chapter on what is reported about abstention from worldly pleasures (2340), and Ibn Mājah, Book of Asceticism, Chapter on what is reported about abstention from worldly pleasures (4100) on the authority of 'Amr ibn Wāqid via Yūnus ibn Halbas via Abū Idrīs Al-Khawlānī via Abū Dharr, may Allah be pleased with him, as a Marfū' hadith with a wording similar to that cited in Nawādir Al-Uṣūl, except for the statement: "Verily, for every truth there is an essence," which they both did not report. At-Tirmidhī said: This is a gharīb hadith (a description of a hadith indicating that its narrator is the only one who narrates it) which we do not know except through this direction. The name of Abū Idrīs Al-Khawlānī is 'Ā'idhullah ibn 'Abdullah, and the reports of 'Amr ibn Wāqid are Munkar (Munkar is a hadith narrated by a sole narrator, with a text that is not known through any other chain of transmission).
- As-Suyūṭī mentioned it in Al-Jāmi' Aṣ-Ṣaghīr (4593) and attributed it to At-Tirmidhī and Ibn Mājah, he marked it as weak. Al-Albānī said that it is very weak in Ḍa'īf Al-Jāmi' 3/201 (3194), Ḍa'īf Sunan At-Tirmidhī (2457) and Ḍa'īf Sunan Ibn Mājah 2/343 (2457), all by Al-Albānī.

(2) **[318] Assessment of the reliability of the chain of transmission:**
- The reliability of the compiler's shaykh is questionable, and Muḥammad ibn 'Abd

Yahya ibn Muʿadh said: "Ikhlas" is to set apart your deeds from faults, just like milk is set apart from excretion and blood.

Abul-Hasan Al-Booshanji said: It is that which the angels do not write down, the devil does not spoil and no human knows about.

Ruwaym said: It is when your deeds are hidden from yourself.

According to other statements:

"Ikhlas" is that by which truth and truthfulness are sought.

What is hidden from the people and purified from defects.

Hudhayfah Al-Marʿashi said: It is when the deeds of a servant are the same in secret and public.

Abu Yaʿqoob Al-Makfoof said: It is when a person conceals his good deeds just as he conceals his bad ones.

Sahl ibn ʿAbdullah said: It is to admit one's helplessness and need to Allah.

[319] Abul-Qasim Al-Habeebi reported that Abu Jaʿfar Ar-Razi reported that Al-ʿAbbas ibn Hamzah reported that Ahmad ibn Abi Al-Hawari reported that he heard Abu Sulayman say: Ostentation has three signs: when he is alone he is lazy to do good deeds, and when there are people around, he is active to do good deeds, and he increases his deeds when praised.

[Qur'an 2:140]: ﴿Do you claim that Abraham, Ishmael, Isaac, Jacob, and his descendants were all Jews or Christians?﴾ Say, ﴿Who is more knowledgeable: you or Allah?﴾ Who does more wrong than those who hide the testimony they received from Allah? And Allah is never unaware of what you do.﴾

﴿Do you claim that﴾: Ibn ʿAmir, Hamzah, Al-Kisa'i, Khalaf and Hafs recited it with a "Ta'" (am taqooloon), and it is the chosen recitation of Abu

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Rabbih is a weak narrator.

- **Authentication of Hadith:**
- Narrated by Abū Nu'aym in Ḥilyat Al-Awliyā' 8/98, biography of Al-Fuḍayl, via Ibrāhīm ibn Al-Ash'ath on the authority of Al-Fuḍayl. Al-Baghawī mentioned it in Ma'ālim At-Tanzīl 1/157, Al-Khāzin in Lubāb At-Ta'wīl 1/117, Abū Ḥayyān in Al-Baḥr Al-Muḥīṭ 1/586, and Al-Alūsī in Rūḥ Al-Ma'āni 1/399.

'Ubayd. The other Qurra' recited it with a "Ya'" (am yaqooloon) which means: do they claim, and this is the chosen recitation of Abu Hatim.

The reason for those who recited it as: "am taqooloon" ﴿Do you claim﴾, is that it is the continuation of the previous address: {Say, ﴿Would you dispute with us about Allah,﴾ and the one to come thereafter: {Say, ﴿Who is more knowledgeable: you or Allah?﴾} whereas those who recited it as: "am yaqooloon" {Do they claim} are referring to the Jews and Christians. {that Abraham, Ishmael, Isaac, Jacob, and his descendants were all Jews or Christians?" Say,} to them O Muhammad {﴿Who is more knowledgeable:﴾ about their faith {you or Allah?"} when Allah has informed me that Ibrahim was neither a Jew or a Christian, but he was a Muslim inclining to the truth. ﴿Who does more wrong than those who hide﴾ conceal ﴿the testimony they received from Allah?﴾ which is their knowledge that Ibrahim and his descendants were Muslims and that Muhammad is truly the Messenger of Allah as described in their scriptures. ﴿And Allah is never unaware of what you do.﴾.

[Qur'an 2:141]: ﴿That was a community that had already gone before. For them is what they earned and for you is what you have earned. And you will not be accountable for what they have done.﴾

[Qur'an 2:142]: {The foolish among the people will ask, ﴿Why did they turn away from the direction of prayer they used to face?﴾ Say, ˹O Prophet ﴿The east and west belong ˹only˺ to Allah. He guides whoever He wills to the Straight Path.﴾

﴿The foolish﴾ the ignorant ﴿among the people will ask, ﴿Why did they turn away from the direction of prayer they used to face?﴾} meaning Jerusalem.

This verse was revealed in relation to the Jews, the polytheists of Makkah and the hypocrites of Madinah, who cast doubts about the change of the Qiblah. The polytheists of Makkah said: Muhammad has become hesitant about his matter and is yearning for the place where he and his forefathers were born. Now he has changed his direction to your Qiblah, and will return to your faith soon. Thereupon, Allah Almighty revealed: {Say, ˹O Prophet˺ ﴿The east and west

belong ˹only˺ to Allah.﴾ He is their Owner and Creator, and the people are His servants, so He may direct them to whatever direction He wills.

﴿He guides whoever He wills to the Straight Path.﴾

[Qur'an 2:143]: ﴿And, So We have made you ˹believers˺ an upright community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those ˹rightly˺ guided by Allah. And Allah would never discount your ˹previous acts of˺ faith. Surely Allah is Ever Gracious and Most Merciful to humanity.﴾

﴿And, So We have made you ˹believers˺ an upright community﴾ "Wasat" means upright and good. The Arabs say: "wasat al-wadi" in reference of the best place of the valley.

The Messenger of Allah (PBUH) is described as "awsat quraysh nasaban" meaning that he is the best among the Quraysh. Allah Almighty further says: ﴿The most moderate of them said﴾ [Qur'an 68:28] The Arabic equivalent of 'most moderate' used in the verse is "awsatuhum". The Arab poet Zuhayr also said:

They are upright whose judgment the people accept

When befallen by calamity in a hard night.

Zuhayr used the word "wasat" to express the uprightness of the people he is talking about.

Al-Kalbi said: "Wasat" means moderate: i.e. they are following a moderate approach without extremism or negligence, since both are dispraised according to religion.

Tha'lab said that "wasat" could also refer to the place, meaning "in the middle of".

This verse was revealed about Marhab, Rabee' and their companions from among the dignitaries of the Jews who said to Mu'adh ibn Jabal: It is only

envy that prompted Muhammad to forsake our Qiblah. Verily, our Qiblah is the Qiblah of all prophets, and Muhammad knows that we are upright among the people. Mu'adh said: We are a community of truth and fairness. So, Allah Almighty revealed: ﴿And so We have made you ⌜believers⌝ an upright community﴾ 'And so' in Arabic "wa kadhalika", according to some views is used to indicate similarity. That is to say: Just as we chose Ibrahim and his offspring, as in the verse ﴿We certainly chose him in this life,﴾ we have chosen you too to be a moderated community.

﴿so that you may be witnesses over humanity﴾ on the Day of Judgment, testifying that the messengers conveyed to them the Message of Allah. ﴿and that the Messenger﴾ Muhammad ﴿may be a witness over you﴾ attesting to your uprightness and righteousness.

That is because Allah Almighty will assemble the earlier and later generations in one space where they will hear the caller and have sharp sight. Allah will ask the disbelievers of all nations: "Did not a warner come to you?" They will deny and say: "No warner came to us." Allah will ask the prophets about that and they will say: "They are liars. Certainly, we conveyed your Message to them and absolved ourselves." Allah will ask them for proof-and He is the Most Knowing- in order to establish the argument. The ummah (nation) of Muhammad (PBUH) will be brought and they will testify that the prophets have conveyed the Message. The former nations shall ask: "How have they known that although there were such long ages between us and them?" They will say: "We have known this through Allah's reports about it in His Book which He revealed to His truthful Messenger. Thereupon, Muhammad (PBUH) will be brought and asked about the situation of his ummah, so he will commend them and testify to the truthfulness of the testimony they have given.

﴿We assigned your former direction of prayer﴾ meaning: the change of the Qiblah you used to face which is Jerusalem. It is also said that the meaning is the Qiblah you are facing now, which is the Ka'bah. The verb "kunta" in the verse is in the past, but the intended meaning is the present. Similar to this is

Allah's saying: [Qur'an 3:110] the verb "kuntum" is in the past and it means: you were, but the actual meaning is "you are". {only to distinguish those who would remain faithful to the Messenger} with regard to the issue of the Qiblah {from those who would lose faith.} so he would turn to his heels and revert to the former Qiblah. This is the interpretation of Qur'an exegetists.

Scholars of Arabic semantics said: The meaning is: That is because we already know those who would follow the Messenger and those who would turn on their heels. In other words, Allah readily knows that the change of the Qiblah will be a reason for the guidance of some people and the straying of others. The Arabs commonly use the future tense to refer to the past as in Allah's saying: {Say, ﴿Then why did you kill the prophets of Allah before,﴾ [Qur'an 2:91] The Arabic version of the verb to kill is used in the verse in the present while it refers to the past.

Some linguists divided knowledge into two categories: knowledge of something before it exists, and knowledge of it after it exists. Judgment should be based on the knowledge of what already exists since it entails reward and punishment. So, the meaning of (lina'lam) is to know such knowledge according to which the person should deserve reward or punishment. That is, the statement is a confirmation of a fact. It is like when someone says to his companion: Does fire burn wood? So, a third one says to the one asked: Do not reply to him, but rather bring wood and fire so that you know that it burns it. Meaning: in order for you to know that with certainty. Hence, (lina'lam) means to confirm to you our knowledge.

Another view suggests that it means (liya'lam) or in order for him to know, in reference to Muhammad (PBUH). However, Allah Almighty attributes knowledge to Himself out of showing favor and speciality to the Prophet (PBUH) as in His other sayings: ﴿Indeed, those who abuse Allah and His Messenger﴾ [Qur'an 33:57] and ﴿And when they angered Us,﴾ [Qur'an 43:55] and others.

﴿It was﴾ the Ka'bah ﴿certainly a difficult test﴾ hard and burdensome ﴿except for those ˹rightly˺ guided by Allah.﴾ Sībawayh said that the

letter "inn" is used for confirmation. ﴿And Allah would never discount your ˹previous acts of˺ faith.﴾ That is because Huyayy ibn Akhtab and his companions from among the Jews said to the Muslims: Tell us about your prayers towards the direction of Jerusalem, were they based on guidance or error? If they were based on guidance, so you now have turned from it, and if they were based upon error, so Allah will hold you accountable for them, and whoever of you had died at that time, then he has died upon error.

The Muslims replied: Guidance is only what Allah has commanded and error is what Allah has forbidden. The Jews said: So, what is your testimony concerning those of you who had died while following our Qiblah?

It happened that As'ad ibn Zurārah from Banu An-Najjār and Al-Barā' ibn Ma'rūr from Banu Salamah, who were from the leaders of the Ansār, as long as other men, had died before the Qiblah was changed. Their kinfolk proceeded to the Prophet (PBUH) and said: O Messenger of Allah, Allah has directed you to the direction of Ibrāhīm's Qiblah, then what about our brothers who had died when we prayed towards Jerusalem?

Thereupon, Allah Almighty revealed: ﴿And Allah would never discount your ˹previous acts of˺ faith.﴾ i.e. the prayers you offered while facing the direction of Jerusalem.

﴿Surely Allah is Ever Gracious and Most Merciful to humanity.﴾ "Ra'ūf" (Ever Gracious), is recited in three modes:

1 -"Ra'ūf" with a hamza and a long vowel, as corresponding to the recitation of Nāfi', Ibn Kathīr, Ibn 'Āmir, and Ḥafs, it is the recitation opted for by Abu Ḥātim, explaining that most of Allah's names are on the pattern "fa'ūl" and "fa'īl".

A poet once said:

We obey our Messenger and our Lord

Who is The Most Merciful and Most Gracious

He used the form "Ra'ūf" for 'Most Gracious'.

2 - ”Rawoof” with a double vowel, but without hamza, as corresponding to the recitation of Abu Ja'far.

3 - “Ra'uf” with a hamza and short vowel, which is the recitation of the rest of the Qurrā', and the one chosen by Abu 'Ubayd.

Jarīr, An Arab poet said:

You see the Muslims have a right upon you Just as the kind merciful father does.

He used the form “Ra'uf” for ‘kind’. Ra'fah means the utmost of mercy.

[Qur’an 2:144]: ﴿Indeed, We see you ˹O Prophet˺ turning your face towards heaven. Now We will make you turn towards a direction ˹of prayer˺ that will please you. So, turn your face towards the Sacred Mosque ˹in Mecca˺ - wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And Allah is never unaware of what they do﴾

The first abrogation that took place with regard to the issues of the Islamic law was that of the Qiblah. The Messenger of Allah (PBUH) and his companions used to pray while facing the direction of the Ka'bah when they were in Makkah. When the Messenger of Allah (PBUH) immigrated to Madīnah, and reached it on the second night of the month of Rabī' AlAwwal, Allah Almighty commanded him to pray while facing the direction of the “Noble Rock” of Jerusalem, in order to make it easier for the Jews to believe him, seeing him facing their Qiblah and recognizing his description that was mentioned in the Torah. This is the interpretation provided by most of Qur'an commentators.

'Abdur-Rahmān ibn Zayd said: Allah Almighty said to His Prophet (PBUH): ﴿so wherever you turn you are facing ˹towards˺ Allah﴾ [Qur’an :2 115] The Messenger of Allah (PBUH) said: **“These Jews are facing the direction of one of the Houses of Allah, so would that we face it.”** Then, the Prophet (PBUH) along with his companions prayed towards the Qiblah of Jerusalem for seventeen months, and the Anṣār had prayed for two years facing its direction two years before the Prophet (PBUH) arrived. The Ka'bah, however,

used to be the dearest of the two Qiblahs to the Messenger of Allah (PBUH).

Scholars held different opinions as to the reason why the Prophet (PBUH) did not like the Qiblah of Jerusalem, and liked the Qiblah of the Ka'bah.

Ibn 'Abbās said: Because it was the Qiblah of his father Ibrāhīm.

Muhāhid said: That is because the Jews said: Muhammad does not follow our faith, yet follows our Qiblah.

Muqātil ibn Ḥayyān said: When the Messenger of Allah (PBUH) was commanded to pray while facing the direction of Jerusalem, the Jews said: Muhammad claims to be a prophet, whereas we find nothing new in his prophethood. He prays towards our Qiblah and follows our traditions. So, if this is his message of prophethood, then we have more precedence and greater share. When the Messenger of Allah (PBUH) heard that, he was upset and his yearning to the Ka'bah intensified.

Ibn Zayd said: When the Prophet (PBUH) faced the direction of Jerusalem, he was told that the Jews said: "By Allah, Muhammad and his companions had no knowledge where their Qiblah was until we guided them." Thereupon, The Messenger of Allah (PBUH) said to Jibrīl: **"I wish Allah Almighty would turn me from the Qiblah of the Jews to another Qiblah, for verily, I hate them and hate to follow them." Jibrīl replied: "Indeed, I am a servant just like you, there is nothing in my hands. So, ask your Lord."** Jibrīl (peace be upon him) then ascended to heaven, and the Messenger of Allah (PBUH) kept on supplicating his Lord and would look at the sky so frequently, hoping that Jibrīl would bring to him the news he wished for about the Qiblah. So, Allah Almighty revealed: ﴿Indeed, We see you ˹O Prophet˺ turning your face towards heaven. Now We will make you turn towards a direction ˹of prayer˺﴾ Qiblah ﴿that will please you.﴾ that you will like ﴿So turn your face towards the Sacred Mosque ˹in Mecca˺-﴾ The Arabic word "shaṭr" means 'towards'. A poet once said:

I march forward with the people

Heading towards the kings until the star Mijdah fades out.

wherever you are, turn your faces towards it. Those who were given the Scripture certainly know this to be the truth from their Lord. And Allah is never unaware of what they do.}

"Shatra" is mansoob as ẓarf (adverb of place).

﴿wherever you are,﴾ in land, sea, plain, mountain, east or west ﴿turn your faces towards it.﴾ Thus, the Qiblah was changed in Rajab after Zawāl (noon time) two months before the battle of Badr.

Mujāhid and others said: "This verse was revealed when the Messenger of Allah (PBUH) was in the mosque of Banu Salamh, after having led his companions in two rak'ahs of the Ẓuhr Prayer, whereupon he turned to face the Mizab of the Ka'bah.

He moved men to the place of women and moved women to the place of men. The mosque was named ' "Masjid Al-Qiblatayn" (Mosque of the two Qiblahs) on account of this incident."

Ibn 'Abbās said: "All the Ka'bah is Qiblah, the Qiblah of the Ka'bah is its door, the Qiblah of those in the Sacred Mosque is the Ka'bah, the Qiblah of the residents of the sanctuary is the Sacred Mosque, and the sanctuary is the Qiblah of people all over the world."

After the Qiblah was changed, the Jews said: "O Muhammad, you are not commanded to do this (in reference to the issue of changing the Qiblah) but you invented it on your own. You sometimes pray to the direction of Jerusalem, and sometimes to the direction of the Ka'bah. Had you remained on our Qiblah, we would hope that you are our prophet whom we are expecting. But we saw you circumambulating that stone structure-meaning the Ka'bah." Therefore, Allah Almighty revealed: ﴿Those who were given the Scripture certainly know this to be the truth from their Lord.﴾ i.e. the issue of the Ka'bah, and that it was the Qiblah of Ibrāhīm. Then Allah warns them saying: ﴿And Allah is never unaware of what they do.﴾ Ibn 'Āmir, Ḥamzah, Al-Kisā'i recited "ta'malūn" (what you do), and the other Qurrā' recited it as "ya'malūn" (what they do).

[Qur'ān 2:145]: ﴿Even if you were to bring every proof to the People of the Book, they would not accept your direction ˹of prayer˺, nor would you accept theirs; nor would any of them accept the direction ˹of prayer˺ of another. And if you were to follow their desires after ˹all˺ the knowledge that has come to you, then you would certainly be one of the wrongdoers.﴾

﴿Even if you were to bring every proof to the People of the Book,﴾ the Jews of Madīnah and the Christians of Najrān said to the Prophet (PBUH) bring to us a sign as brought by the prophets before you. So, Allah revealed: ﴿Even if you were to bring every proof to the People of the Book, they would not accept your direction ˹of prayer˺,﴾ i.e. the Ka'bah.

Al-Akhfash and Az-Zajjāj said that "ma" is added to the response of the statement starting with "la'in" because it includes the meaning of "qasam" (oath). It is as if Allah Almighty is saying: "By Allah, even if you were to bring every proof to the People of the Book, they would not follow your Qiblah.

﴿nor would you accept theirs; nor would any of them accept the direction ˹of prayer˺ of another.﴾ That is because the Jews face the Qiblah of Jerusalem, whereas the Christians face the East.

﴿And if you were to follow their desires﴾ with regard to the issue of the Qiblah ﴿after ˹all˺ the knowledge that has come to you,﴾ that it is the truth and the Qiblah of Ibrāhīm ﴿then you would certainly be one of the wrongdoers.﴾ one of the deniers of the truth who incur harm upon themselves.

[Qur'ān 2:146]: ﴿Those We have given the Scripture recognize this ˹Prophet˺ as they recognize their own children. Yet a group of them hide the truth knowingly.﴾

﴿Those We have given the Scripture﴾ the believers from among the People of the Book like 'Abdullah ibn Salām and his companions ﴿recognize this ˹Prophet˺﴾ Muḥammad (PBUH) ﴿as they recognize their own children.﴾ from between others.

[320] 'Abdullah ibn Ḥāmid Al-Wazzān reported: Aḥmad ibn Muḥammad ibn Shādhān reported: Jabghuwayh ibn Muḥammad reported: Sāliḥ ibn

Muḥammad reported from Muḥammad ibn Marwān from Al-Kalbi from Abu Sāliḥ that Ibn 'Abbās said: "When the Messenger of Allah (PBUH) came to Madīnah, 'Umar ibn Al-Kattāb (may Allah be pleased with him) said to 'Abdullah ibn Salām: "Indeed, Allah, Exalted be He, has revealed to His Prophet: ﴿Those We have given the Scripture recognize this ˹Prophet˺ as they recognize their own children.﴾ so, how is this recognition like, O 'Abdullah?" 'Abdullah ibn Salām answered: "O 'Umar, I recognized him from between you when I saw him, just as I recognize my son when I see him playing with other children. I even recognize him than I recognize my own son." 'Umar said: "And how is that?" He said: "I bear witness that he is truly the Messenger of Allah Who has described him in our Book. Yet I know nothing about what the women have done." 'Umar said to him: "May Allah grant you success O Ibn Salām, for you have told the truth."(1)

﴿Yet a group of them hide the truth﴾ they hide the description of Muhammad and the affair of the Ka'bah ﴿knowingly﴾.

[Qur'ān 2:147]: ﴿˹This is˺ the truth from your Lord, so do not ever be one of those who doubt.﴾

﴿˹This is˺ the truth﴾ in Arabic: "al-haqqu" which is "khabar" for a hidden "mubtada'", whereas another view suggests that it is "marfū'" as "fā'il" (subject) for a hidden verb "jā'a" (has come), as in the verse that reads: {And there has come to you, in this, the truth} [Qur'ān 11:120] 'Ali ibn

Abi Tālib recited: "al-haqqa" as "mansūb" for "ighrā'" (exhortation style).

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(1) [1] **[320] Assessment of the reliability of the chain of transmission:**
- Its chain of transmission is very weak as it includes Ṣāliḥ ibn Muḥammad, Muḥammad ibn Marwān and Al-Kalbī who are all accused of lying.
- **Authentication of Hadith:**
- As-Suyūṭī attributed it to the compiler alone in Ad-Durr Al-Manthūr 1/271, via As-Suddī Aṣ-Ṣaghīr via Al-Kalbī on the authority of Ibn 'Abbās. As-Samarqandī mentioned it in Baḥr Al-'Ulūm 1/166, Al-Ḥīrī in Al-Kifāyah 1/82, As-Sam'ānī in Tafsīr Al-Qur'ān 2/92 and Al-Wāḥidī in Al-Wasīṭ and Asbāb An-Nuzūl (p.47).
- It is also mentioned by Al-Bagha ī in Ma'ālim At-Tanzīl 1/164, Az-Zamakhsharī in Al-Kashshāf 1/203, Al-Qurtubī in Al-Jāmi' li Aḥkām Al-Qur'ān, 2/149, and others.

﴿So, do not ever be one of those who doubt.﴾ the speech in this verse and the former one is addressed to the Prophet (PBUH), though all people are included in the address, and this is applicable to all incidents of the same sort.

[Qur'ān 2:148]: ﴿Everyone turns to their own direction ˹of prayer˺. So, compete with one another in doing good. Wherever you are, Allah will bring you all together ˹for judgment˺. Surely Allah is Most Capable of everything.﴾

{Everyone turns to their own direction ˹of prayer˺.} every people following a faith has their own Qiblah.

Ibn 'Abbās, Ibn 'Āmir, Abu Rajā' and Sulaymān ibn 'Abdul-Malik recited: "huwa muwallāha" (is turned to) instead of "huwa muwallīha" (turns to).

"Tawliyah" means in origin turning away.

Ubayy recited: "qiblah" instead of "wijhah", whereas 'Abdullah recited: "wa likullin ja'alna qiblatan huwa muwall īha".

﴿So, compete with one another in doing good.﴾ In Arabic: "fastabiqu" means race to. The preposition "Iam" is omitted as in the poetic line that reads:

I am praising you Ibn Ḥarb, and if others would incline to other than you…I will not incline.

In the Arabic vesion of this line, the preposition letter "lam" is equivalent to 'to' which is omitted.

﴿Wherever you are,﴾ you and the People of the Book ﴿Allah will bring you all together ˹for judgment˺.﴾ on the Day of Judgment and recompense you according to your deeds ﴿Surely Allah is Most Capable of everything.﴾

[Qur'ān 2:149]: ﴿Wherever you are ˹O Prophet˺, turn your face towards the Sacred Mosque. This is certainly the truth from your Lord. And Allah is never unaware of what you ˹all˺ do.﴾

"Ḥaythu" is an article indicating place. It has three cases:

1 - "Ḥaythu" with a damma which is the dialect of the Quraysh and the mode of recitation adopted by most of the Qurrā'. There are different views as to why it has a damma; the first is that it is "mabni 'ala damm"

like “mundhu” and “qaṭṭu”, whereas the second is that it is “marfū' 'la alghāyah” as in the saying of Allah Almighty: ﴿To Allah belongs the command before and after.﴾ [Qur'ān 30:4] In the verse the adverbs coesponding to ‘before’ and ‘after’ are “qablu” and “ba'du”.

2 - ”Ḥaytha” with a “fat-hah” on the “thā'”, which is the recitation of 'Ubayd ibn 'Umayr.

Al-Kisā'i said: It has a “fat-hah” on the “thā'” because of the “sukūn” on the “yā'”. In Arabic, when there are two consecutive “sukūn”, the second one is changed into “fat-hah” because it is the lightest sound, like the case with “layta” and “kayfa”.

3 - ”Ḥawthu”, with a “wāw” and damma on the “thā'”, which is how it was pronounced by Ibn 'Umar. It is reported that he was once asked about where a person should place his hands while in prayer, to which he answered: “Place them wherever they drop,” using the word “ḥawthu” for ‘wherever’.

﴿turn your face towards the Sacred Mosque. This is certainly the truth from your Lord. And Allah is never unaware of what you ⌜all⌝ do.﴾

[Qur'ān 2:150]: ﴿Wherever you are ⌜O Prophet⌝, turn your face towards the Sacred Mosque. And wherever you ⌜believers⌝ are, face towards it, so that people will have no argument against you, except the wrongdoers among them. Do not fear them; fear Me, so that I may ⌜continue to⌝ perfect My favour upon you and so you may be ⌜rightly⌝ guided.﴾

Ḥujjah, the Arabic equivalent for ‘argument’, is in the form “fu'lah”, derived from “ḥajj” which means intent and purpose. “Maḥjjah” is the clear well-trodden path, as people frequently head to and use. “muḥājjah” also means in Arabic dispute because the purpose of each one is to establish his argument against the other and refute his proofs.

Scholars provided different interpretations for this verse, and for the point of using “illa”.

Some scholars said that the verse means that the Qiblah was changed ﴿so that people will have no argument against you,﴾ were you to pray facing it, so

they would argue with you saying: "Why did you give up directing your faces towards the Ka'bah and settle for another Qiblah, except that you have no Qiblah of your own." ﴿except the wrongdoers among them.﴾ i.e. the Quraysh or the Jews. As for the Quraysh, they said: "He returned to pray towards the Ka'bah, having known that it is the Qiblah of his forefathers and that it is true. Thus, he will eventually return to our faith and know that it is the truth." The Jews, on the other hand said: "He did not turn away from Jerusalem despite knowing that it is the truth, but he just acts based on his own views and claims that it is a divine command." This view is the one chosen by Al-Mufaḍḍal ibn Salamah AḍḌabbi, and it is a sound well-founded view.

Others said that the meaning of the verse: ﴿so that people﴾ the People of the Book ﴿will have no argument against you,﴾ the argument they used with the Messenger of Allah (PBUH) and his companions with regard to their prayer towards Jerusalem is that they said: "Muḥammad and his companions were unaware of their Qiblah until we guided them thereto." They further said: "Muhammad disagrees with us regarding our faith, yet he faces our Qiblah." Such were the arguments they used in their dispute with the believers as well as deceiving the ignorant from among the polytheists ﴿except the wrongdoers among them.﴾ they are the polytheists of Makkah, who said when the Qiblah was changed to the Ka'bah: "Muḥammad is confused about his faith, so he turned towards our Qiblah, and knew that we are more guided than him, and that he cannot do without us. He will soon revert to our faith just as he returned to our Qiblah." This view was adopted by Mujāhid, 'Atā', Qatādah, ArRabī', As-Suddi, and the one chosen by Muḥammad ibn Jarīr Aṭ-Ṭabari.

Based upon these two views, "illa" (except) is used in a valid "istithnā'" (exclusion), as when it is said: "None of the people has walked on except your brother." This statement proves walking for the brother apart from all others. Likewise, the saying of Allah Almighty: {so that people will have no argument against you, except the wrongdoers among them.} negates that anyone before the Messenger of Allah (PBUH) and his companions would

have an argument against them due to them changing the direction of Qiblah towards the Ka'bah {except the wrongdoers among them.} from the Quraysh for they had an argument before them as we mentioned above.

"Ḥujjah" in both views means dispute and false claim, as in Allah's saying: ﴿There is no [need for] argument between us and you.﴾ [Qur'ān 42:15] i.e. no dispute, and in His saying: {Say, [O Muhammad], ﴿Do you argue with us about Allah.﴾ [Qur'ān 2:139] as well as others, which are all indicative of dispute and groundless claims.

"Alladhīna" which means (those) ought to be "majrūr" on account on the preposition "lām" which is deleted, as stated by Al-Kisā'i. However, AlFarrā' said that it ought to be "mansūb" due to "istithnā'". Others said that this is interrupted "istithnā'", meaning: so that none of the people will have an argument against you except the wrongdoers, as they confront you with false and unjust allegations. This is similar to saying to someone: "all the people praise you except one who wrongs you." Meaning that his refrainment from praising you is of no effect given his animosity towards you. Another example is when you say to someone: "You have no right upon me, except if you do me wrong," or "You have no argument except falsehood," and falsehood can never stand as a valid argument. All these are examples for "istithnā'" (exclusion) wherein the thing being excluded actually not part of the group, like when you say: "There is nothing in the house except the beast", and the saying of AnNābighah, the poet:

I stood there for a long time asking her

But she did not return an answer

There was no one there except the folds that I could hardly recognize.

This is the opinion adopted by Al-Farrā' and Al-Mu'arrij.

On the other hand, Abu Rawq said: ﴿so that people﴾ meaning the Jews ﴿will have no argument against you,﴾ as they were aware that the Ka'bah was the Qiblah of Ibrāhīm (peace be upon him), and they found in the Torah that Muḥammad (PBUH) will turn towards it in prayer. Therefore, Allah Almighty caused him to turn towards the Ka'bah so that they will not have an argument

to the effect that the prophet that they found in their scripture will turn to it, yet he was not. When the Prophet (PBUH) was turned to the Ka'bah, their argument was rebutted. Then Allah said: ﴿except the wrongdoers among them.﴾ meaning, unless they unjustly conceal the knowledge they have.

Al-Akhfash commented: It means (but) rather than (except) as in the saying of Allah Almighty: ﴿They have no knowledge of it except the following of assumption﴾ [Qur'ān 2:145] whose meaning is: but they follow their assumption. And His other saying: ﴿And not [giving] for anyone who has [done him] a favor to be rewarded*But only seeking the countenance of his Lord, Most High﴾ [Qur'ān 20-92:19]

Abu 'Ubayd reported from Abu 'Ubaydah: "illa" in this verse does not indicate "istithnā'" (exclusion) considering the fact that there is no argument for a wrongdoer, but it indicates conjunction, as if it is said:

and the wrongdoers also have no argument.

Al-Mufaḍḍal, said: There is no house in the city but only one,

the house of the Caliph, and the house of Marwān.

The poet used "illa" for (and).

He also said:

By your life, every brother will separate from his brother. And even the two polar stars will.

The poet used here the letter "illa" to mean (and).

This opinion is supported by what is reported by Abu Bakr ibn Mujāhid, who reported that some people recited the verse using "ila" instead of "illa", which means with. In this way the meaning of the verse would be: ﴿so that people﴾ will have no argument against you,﴾ the Jews will have no argument against you concerning the issue of the Ka'bah if you do not face it in your prayer, and say: "You claim that you are following the faith of Ibrāhīm, yet you do not follow his Qiblah." Also the worngdoers who are the polytheists of Makkah will have no argument against you, for they said: "The Ka'bah is

the Qiblah of our grandfather Ibrāhīm, so why is it that Muḥammad turns his face away from it in prayer and replaces it with the Qiblah of the Jews?"

Quṭrub further said: "It means: so that people will have no argument except against the wrongdoers among them.﴾ This view is the one adopted by Abū Manṣūr Al-Azhariyy, as I heard Abul-Qāsim Al-Habībī narrate it from him.

Muḥammad ibn Jarīr reported that he heard someone say: {except the wrongdoers among them.} It refers to some Jews and Christians from among the Arabs who would engage in argumentation with the Prophet (PBUH), while the rest of the Arabs who had no arguments. But even those who had an argument, their argument was rebutted. So, the meaning of the verse is: except the wrongdoers among them from the People of the Book, as they have an argument against you, yet it is invalid and weak.

﴿Do not fear them;﴾ concerning your turning towards the Ka'bah and because of their collective argumentation and attacks against you, for I am your Guardian Who will make you overcome them by proofs and help ﴿fear Me﴾ concerning leaving the Qiblah of the Ka'bah {so that I may ˹continue to˺ perfect My favour upon you﴾ it is an extension to His saying: ﴿so that people﴾ will have no argument against you,﴾ meaning: and to perfect my favor upon you by guiding you to the Qiblah of Ibrāhīm, whereby you would completely realize the upright faith.

'Aliyy ibn Abī Ṭālib (may Allah be pleased with him) said: "The perfect favor is to die while adhering to Islam."

He also said: "Favors are six: Islam, the Qur'ān, Muḥammad, concealment of faults, wellness and having no need in what others possess."

﴿and so you may be ˹rightly˺ guided﴾

The Arabic equivalent of (may/perhaps) is "la'alla", and it has six forms: "'alla", "la'alla", "la'anna", "'anna", "ra'anna" and "la'a".

When it is said by Allah Almighty it denotes certainty, whereas people use it in different meanings: -1 Interrogation, like when one says: "Perhaps you did such-and-such?"

2 - Assumption, like when one asks: "Did so-and-so come?", then someone answers him: "Maybe," which means I assume or believe he did.

3 - Affirmation, like when one asks: "Is the prayer already due?" then another replies: "Maybe so." Meaning: Most likely it is.

In relation to this, Al-Farrā' said: Perhaps death will return once, and the meaning is certainly it will return.

4 - Aspiration and hope, like when one says: "Perhaps Allah will provide me with wealth." and "Perhaps I would perform Ḥajj.

5 - Far-fetched wishes: It is used to refer to wishes that are not likely to be realized, like Pharaoh's saying: {﴿O Haman, construct for me a tower that I might reach the ways -﴾ [Qur'ān 40:36] Abu Du'ād, the poet said:

Give me your she-camel perhaps I would

Reconcile with you and change my intentions

6 - Causal: As in Allah's saying: ﴿Look how We diversify the signs that they might understand.﴾ [Qur'ān 6:65] meaning: in order for them to understand ﴿and that you may be guided﴾ i.e. in order for you to be guided against error.

Ar-Rabī' said: "Once a Jew disputed with Abū Al-'Āliyah and said: Indeed, Mūsa used to pray towards the Holy Rock of Jerusalem. Abū Al-'Āliyah replied: He used to pray near the Rock, but he faced the Ka'bah. He said: The Mosque of Ṣāliḥ is proof to judge between me and you, and it is beneath it at the mountain. Abū Al-'Āliyah said: I prayed in it and its Qiblah is facing the direction of the Ka'bah."

He added: " Abū Al-'Āliyah told me that he passed by the mosque of Dhul Qarnayn and his Qiblah was facing the Ka'bah."

[Qur'ān 2:151]: ﴿Since We have sent you a messenger from among yourselves-reciting to you Our revelations, purifying you, teaching you the Book and wisdom, and teaching you what you never knew-﴾

The letter "kāf" in "kama" is a letter that indicates likening, and it is joined back to something where the likening is involved.

There are different opinions on its meaning in this verse:

Some said that it relates to the former statement, so the intended meaning is: ﴿Do not fear them; fear Me, so that I may ˹continue to˺ perfect My favour upon you…Since We have sent you a messenger from among yourselves﴾ which implies that sending the messenger is a condition for Khashyah (fear) and a reason for perfecting the favor.

Others said that the meaning is: So you may be rightly guided just as we sent you a messenger.

Muḥammad ibn Jarīr said: "Verily, Ibrāhīm (peace be upon him) made two invocations, as he said: {Our Lord! Make us both ˹fully˺ submit to You and from our descendants a nation that will submit to you.} this is the first, and the second is: {Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them. Indeed, You ˹alone˺ are the Almighty, All-Wise."} Therefore, Allah, Exalted be He, sent a messenger who is Muḥammad (PBUH), and promised him (Ibrāhīm) to answer his second invocation by forming a Muslim nation out of his descendants. So, the meaning of the verse is: ﴿so that I may ˹continue to˺ perfect My favour upon you﴾ by clarifying the laws of your upright faith and guiding you to the religion of Ibrāhīm, my close friend: ﴿Since We have sent you a messenger from among yourselves﴾ meaning: just as I answered his invocation for sending a messenger, I will also answer his invocation for guiding you to his religion and making you Muslims.

These explanations are based on the assumption that "kama" relates to the former verse and a response to it, and this is the view chosen by AlFarrā'.

Others, however, said that it relates to the verses following it, which is Allah's saying: ﴿remember Me; I will remember you.﴾ i.e. just as I sent to you a messenger from among yourselves, then remember me so that I will remember you. So, the response is two folds, one advanced and another

delayed. It is like when you say: "If so-and-so comes to you, so go to him and please him." Another example is: "If you come to me, I will be good to you and treat you generously." This is the view of Mujāhid, 'Atā', Al-Kalbiyy, Muqātil, Al-Akhfash, Ibn Kaysān and the one chosen by Az-Zajjāj.

This verse is an address to the Arabs and the people of Makkah, i.e. ﴿Since We have sent you﴾ O Arabs ﴿a messenger from among yourselves﴾: Muḥammad (PBUH) ﴿reciting to you Our revelations,﴾ i.e. the Qur'ān ﴿purifying you, teaching you the Book and wisdom, and teaching you what you never knew-﴾ i.e. rulings and laws of Islam.

[Qur'ān 2:152]: ﴿remember Me; I will remember you. And thank Me, and never be ungrateful﴾

﴿remember Me; I will remember you.﴾ Ibn 'Abbās said: "Remember Me by obedience and I will remember you by My aid, and this is attested to by Allah's saying: ﴿And those who strive for Us - We will surely guide them to Our ways.﴾ [Qur'ān 29:69] Sa'īd ibn Jubayr said: Remember Me by obeying Me, and I will remember you by My forgiveness, as manifest in the saying of Allah Almighty: ﴿And obey Allah and the Messenger that you may obtain mercy﴾ [Qur'ān 3:132]

Al-Fuḍayl ibn 'Iyāḍ said: Remember Me by obeying Me, and I will remember you by My reward, as manifest in the saying of Allah Almighty: ﴿Indeed, those who have believed and done righteous deeds - indeed, We will not allow to be lost the reward of any who did well in deeds} [Qur'ān 18:30]

It is reported that the Prophet (PBUH) said: **"Whoever obeys Allah has remembered Him, even though he does not perform much prayer, fasting and recitation of the Qur'ān. Likewise, whoever disobeys Allah has forgotten Him, even though he performs a great deal of prayer, fasting and recitation of the Qur'ān."**

It is also said that the meaning is: Remember Me by celebrating Tawhīd and belief, and I will remember you by raising you in degrees and

Paradise. The proof is the saying of Allah Almighty: ﴿And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow.﴾ [Qur'ān 2:25] Abū Bakr AṣṢiddīq,

may Allah be pleased with him) said: "It suffices with monotheism as worship, and enough with Paradise as a reward." Ibn Kaysān said: "Remember Me by showing gratefulness to me, and I will remember you by giving you more blessings. The proof is the saying of Allah Almighty: ﴿'If you are grateful, I will surely increase you [in favor];﴾ [Qur'ān 14:7]

It was also said that it means: Remember Me on the surface of the earth, and I will remember you when you are buried inside it." Al-Aṣma'iyy said: "I saw a Bedouin standing at 'Arafāt on the day of 'Arafah and saying: My God, there are so many voices imploring You in all sorts of languages, asking you for needs. But my only need is that You remember me when I have perished and been forgotten by the people of the worldly life."

It was also said: Remember Me in the worldly life, and I will remember you in the Hereafter."

And: Remember Me by doing acts of obedience and I will remember you by safety (in the Hereafter). The proof is the saying of Allah Almighty: ﴿Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life,﴾ [Qur'ān 16:97]

And: Remember Me when you are alone and in an assembly, and I will remember you when I am alone and in an assembly. The proof is the tradition cited in some books reporting Allah Almighty as saying: "I am as My servant thinks of Me, so let My servant think of Me as he wills, and I am with him when he remembers Me, so whoever remembers Me in himself, I will remember him in Myself, and whoever remembers Me in an assembly I remember him in an assembly better than his, and whoever draws close to Me by a handspan, I draw near to him by a cubit, and whoever draws close to Me by a cubit, I draw near to him by a span of the outstretched arms. And whoever comes to me walking, I will come to him with a faster gait, and whoever comes to me with earth-mounted sins, I will come to him with forgiveness of the same amount, provided that he does not associate anything with Me in worship."

And: Remember Me in prosperity and affluence, and I will remember you in hardship and affliction.

The proof is the saying of Allah Almighty: ﴿And had he not been of those who exalt Allah* He would have remained inside its belly until the Day they are resurrected.﴾ [Qur'ān 144-37:143]

Salmān Al-Fārisiyy, may Allah be pleased with him said: "If a servant frequently supplicates his Lord at times of prosperity, when affliction befalls him, the angels say: 'Affliction has befallen Your servant,' interceding on his behalf. So, Allah Almighty responds to his supplication. But, if he is not a frequent supplicant, the angels say: 'Is it now that you supplicate Allah!' They do not intercede for his behalf." This is confirmed by the story of Pharaoh: ﴿Now? And you had disobeyed [Him] before and were of the corrupters?﴾ [Qur'ān 10:91]

And: Remember Me by submission and entrusting to me your affairs, and I will remember you by the best choice. This is confirmed by the saying of Allah Almighty: ﴿And whoever relies upon Allah - then He is sufficient for him.﴾ [Qur'ān 65:3]

And: Remember Me by longing to Me and love for Me, and I will remember you by closeness.

And: Remember Me by praising and extolling Me, and I will remember you by rewards.

And: Remember Me by repentance, and I will remember you by forgiveness of sins.

And: Remember Me by supplication, and I will remember you by giving.

It was also said: Remember Me by your supplication, and I will remember you by giving you what you ask for. Remember Me without heedlessness, and I will remember you without delay. Remember Me by regret, and I will remember you by generosity. Remember Me by presenting your excuse, and I will remember you by forgiveness. Remember Me by seeking my aid, and I

will remember you by guiding you. Remember Me by disassociation of your power, and I will remember you by bestowing My favor upon you. Remember Me by sincerity, and I will remember you by salvation. Remember Me by your hearts, and I will remember you by removing your distress. Remember Me without forgetting, and I will remember you by safety. Remember Me by admitting your poverty, and I will remember you by my power. Remember Me by apology and seeking forgiveness, and I will remember you by mercy and forgiveness. Remember Me by faith, and I will remember you by giving you Paradise. Remember Me by Islam, and I will remember you by honor. Remember Me by the heart, and I will remember you by removing the veils. Remember Me by non-eternal remembrance, and I will remember you with everlasting remembrance. Remember Me by supplication, and I will remember you by grace. Remember Me by showing humility, and I will remember you by pardoning your mistakes. Remember Me by confessing your sins, and I will remember you by erasing your guilt. Remember Me by inner purity, and I will remember you by pure righteousness. Remember Me by truthfulness, and I will remember you by kindness. Remember Me me by purity, and I will remember you by pardon. Remember Me by veneration, and I will remember you by honoring. Remember Me by celebrating My greatness, and I will remember you by purification. Remember Me by glorification, and I will remember you by giving you more. Remember Me by private conversation, and I will remember you by salvation. Remember Me by abandoning estrangement, and I will remember you by keeping loyalty.

Remember Me by not making mistakes, and I will remember you by types of gifts. Remember Me by diligent worship, and I will remember you by the completion of grace. Remember Me where you are, and I will remember you where I am: ﴿and the remembrance of Allah is greater.﴾ [Qur'ān 29:45]

Ar-Rabī' commented: "Indeed, Allah Almighty remembers those who remember Him, gives more to those who thank Him and punishes those who disobey Him."

As-Suddi commented: "There is no servant that remembers Allah except that Allah remembers him. When a believer remembers Him, He remembers him by His mercy and when a disbeliever remembers Him, He remembers him by His punishment."

Sufyān ibn 'Uyaynah commented: "We were told that Allah, the Exalted said: 'I have given my servants that which if I gave to Jibrīl and Mīkā'īl, it would be giving them in abundance; I said: ﴿remember Me; I will remember you.﴾ and said to Mūsā: 'Tell the wrongdoers to not remember Me, for I remember those who remember Me, so if I remember them, I will curse them.'"

Abū 'Uthmān An-Nahdiyy commented: "Surely, I know it when my Lord, Exalted be He, remembers me." It was said to him: "How is that?" He said: "﴿remember Me; I will remember you.﴾, when I remember Allah, He remembers me."

﴿And thank Me,﴾ for my blessings ﴿and never be ungrateful﴾.

[Qur'ān 2:153]: ﴿O believers! Seek comfort in patience and prayer. Allah is truly with those who are patient.﴾ He is with them by His aid and help.

[Qur'ān 2:154]: ﴿Never say that those martyred in the cause of Allah are dead-in fact, they are alive! But you do not perceive it.﴾

This verse was revealed in relation to the Muslims who were killed in the battle of Badr. There were fourteen men; eight from the Anṣār and six from the Muhājirūn. When someone was killed in the cause of Allah, people would say: so-and-so has died and no longer enjoys worldly bliss and pleasures. So, Allah Almighty revealed: ﴿Never say that those martyred in the cause of Allah are dead-in fact, they are alive! But you do not perceive it.﴾

The Messenger of Allah (PBUH) said: **"The souls of the martyrs live in the bodies of green birds that roam around in Paradise. They eat from the fruits of Paradise and drink from its milk. In the night, they nestle in chandeliers of light hanging from the Throne."**

Al-Hasan said: Martyrs are alive with Allah. Their good provisions are presented to their souls, so they feel comfort and joy, just as the Fire is

presented to the souls of the people of Pharaoh every day and night, so they feel the pain.

Abū Al-Yasār As-Sulamiyy said: "The souls of the martyrs settle in white domes in Paradise. In every dome there are two wives, and their provision every day where the sun shines is a bull and a whale. As for the bull, it has the flavors of every fruit in Paradise, and as for the whale, it has the flavors of every drink in Paradise."

Qatādah commented on this verse saying: "We were told that the souls of martyrs are in white birds that eat from the fruits of Paradise, and their dwellings are in Sidrat Al-Muntahā, and that the one who strives in the cause of Allah has three characteristics: 'if he is killed in the cause of

Allah, he will be alive and receive provision, if he attains victory, Allah will give him great reward, and if he dies, Allah will give him good provision."

[321] Abū Bakr Al-Ḥimshādhiyy said: Abū Bakr Al-Qaṭī'ī said: 'Abdullah ibn Aḥmad said: my father said: Zayd ibn Yaḥya Ad-Dimashqiyy said: Ibn Thawbān reported from his father (Thawbān) from Makḥūl from Kathīr ibn Murrah from Qays Al-Judhāmiyy, who was one of the companions, said that the Messenger of Allah (PBUH) said: **"A martyr has six things (in store) with Allah: He is forgiven from the first drop of his blood that is shed; he is shown his place in Paradise; he is married to (wives) from among the wide-eyed houris; he is kept safe from the Great Fright; he is spared the torment of the grave; and he is adorned with the Garment of Faith."**(1)

[Qur'ān 2:155]: ﴿We will certainly test you with a touch of fear and

(1) **[321] Assessment of the reliability of the chain of transmission:**
- It includes Ibn Thawbān who is Ṣadūq but makes mistakes. The hadith, however, is Hasan by virtue of a corroborating report narrated on the authority of Al-Miqdām.
- **Authentication of Hadith:**
- Narrated by Imam Ahmad in Al-Musnad 4/200 (17783), Ibn Al-Athir narrated it in Usd Al-Ghābah 4/395 via the chain of transmission of Ahmad. Narrated by Al-Bukhāri in At-Tārīkh Al-Kabīr 4/1/144 via Zayd ibn Yaḥyā Ad-Dimashqī with this chain of transmission. A similar hadith was reported on the authority of Al-Miqdām ibn Ma'dīkarib, which At-Tirmidhī narrated i in Book of: Virtues of Jihād, Chapter: Reward of the Martyr (1663) and said: This is a Ḥasan Ṣaḥīḥ Gharīb hadith.

famine and loss of property, life, and crops. Give good news to those who patiently endure-﴾

﴿We will certainly test you﴾ O nation of Muḥammad ﴿with a touch of fear and famine and loss of property, life, and crops.﴾ Ibn 'Abbās said: fear means fear of the enemies, famine means scarcity of food and drought, ﴿loss of property﴾ loss of money and cattle ﴿life,﴾ by death or killing, illness, or old age ﴿and crops.﴾ that fruits no longer blossom.

Ash-Shāfi'iyy said: ﴿We will certainly test you with a touch of fear﴾ i.e. fear of Allah Almighty ﴿and famine﴾ i.e. fasting the month of Ramaḍān ﴿and loss of property,﴾ i.e. paying Zakāh and giving in charity ﴿life,﴾ i.e. illness ﴿and crops.﴾ death of one's children for they are the fruits of their father's heart." This interpretation is supported by the following:

[322] Aḥmad ibn Ubayy reported: Muḥammad

ibn 'Imrān reported: Al-Ḥasan ibn Sufyān reported: Ḥibbān ibn Mūsā reported: 'Abdullah ibn Al-Mubārak reported: Ḥammād ibn Salamah reported that Abū Sinān said: "I buried my son Sinān, and Abu Talhah AlKhawlaniyy was sitting at the edge of the grave. When I was trying to get out (of the grave) he took my hand and pulled me out, then said: 'Shall I give you glad tidings O Abū Sinān?' I said: 'Yes.' He said: Aḍ-Ḍaḥḥak ibn Abi 'Abdur-Raḥmān ibn 'Azrab reported that Abu Mūsā Al-Ash'ariyy reported that the Messenger of Allah (PBUH) said: **"When a person's child dies, Allah says to His angels: 'You have taken the child of My servant? They say: 'Yes.' He says: 'You have taken the apple of his heart.' They say: 'Yes.' He says: 'What did My slave say?' They say: 'He praised you and said 'Inna lillahi wa inna ilayhi rāji'ūn (Verily to Allah we belong and unto Him is our return).' Allah says: 'Build for My servant a house in Paradise and call it the House of Praise.'"**[1]

(1) **[322] Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission because Abu Sinān is a weak narrater and Abū Ṭalḥah Al-Khawlānī is unknown, Allah knows best.
- **Authentication of Hadith:**
- Narrated by:
- Ibn Al-Mubārak in Zawā'id Az-Zuhd by Ibn Al-Mubārak (p.27) (108).

﴿Give good news to those who patiently endure-﴾ i.e. those who are patient during affliction and disasters, then Allah described them as He said:

[Qur'ān 2:156]: ﴿who, when faced with a disaster, say, ﴿Surely to Allah we belong and to Him we will ˹all˺ return.﴾}

﴿who, when faced with a disaster, say, ﴿Surely to Allah we belong﴾ we are his slaves and He owns us ﴿and to Him we will ˹all˺ return.﴾} in the Hereafter.

Nusayr recited "inna" with "imālah" of the "nūn" in His saying: "inna lillāh", and Qutaybah recited with "imālah" of the "nūn" and "lām". The other Qurrā' recited it without "imālah".

Abū Bakr Al-Warrāq said: {﴿Surely to Allah we belong﴾ is an acknowledgement of Allah's dominion ﴿and to Him we will ˹all˺ return.﴾} is an acknowledgement that we all will perish.

'Ikrimah said: "The lantern of the Prophet (PBUH) was put out, so he said: {"Surely to Allah we belong and to Him we will ˹all˺ return."} The people said: "O Messenger of Allah, is this an affliction?" He said: "Yes, whatever causes harm to a believer is considered and an affliction."

Sa'īd ibn Jubayr said: None was given what this nation was given at times in calamity, saying: {﴿Surely to Allah we belong and to Him we will ˹all˺ return.﴾} Were anyone to be given it, he would be Ya'qūb (peace be upon him). Do not you hear his words when he lost Yūsuf: {﴿Oh, my sorrow over Joseph﴾} [Qur'ān 12:84]

The Messenger of Allah (PBUH) said: "Whoever says when calamity befalls him: 'Inna lillāhi wa inna ilayhi rāji'ūn (We belong to Allah and to

- Aṭ-Ṭayālisī in his Musnad (p.69) (510).
- Aḥmad in Al-Musnad 4/415 (19725).
- At-Tirmidhī, Book of Funerals, Chpter: Excellence of Afflication for One Who Seeks Thereby Allah's Rewards (1021).
- Ibn Ḥibbān in his Ṣaḥīḥ 7/210 (2948).
- Al-Baghawī in Ma'ālim At-Tanzīl 1/169 via Ḥammād ibn Salamah with this chain of transmission.
- At-Tirmidhī said: Ḥasan Gharīb.

Him we shall return.' Allah will make his outcome good, and will give him something that pleases him in return."

[323] Aḥmad ibn Ubayy reported: Muḥammad

ibn 'Imrān reported: Al-Ḥasan ibn Sufyān reported that Ibn Abī Shaybah reported that Wakī' reported that Hishām ibn Ziyād reported that his mother, Fātimah bint Al-Ḥusayn reported from her father (Al-Ḥusayn) that the Messenger of Allah (PBUH) said:

"Whoever is stricken by calamity, then he says: ''Inna lillāhi wa inna ilayhi rāji'ūn (We belong to Allah and to Him we shall return.' Even if it had happened quite a long time ago, Allah will write for him a reward starting from the day that it had befallen him."(1)

[Qur'ān 2:157]: ﴿They are the ones who will receive Allah's blessings and mercy. And it is they who are ⌜rightly⌝ guided.﴾

﴿They are the ones﴾ those to whom such description applies ﴿who will receive Allah's blessings and mercy.﴾ Ibn 'Abbās said 'ṣalāwt' means forgiveness, and 'raḥmah" means favor.

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(1) **[323] Assessment of the reliability of the chain of transmission:**
- Very weak chain of tansmission for including Hishām ibn Ziyād who is a rejected narrator.
- **Authentication of Hadith:**
- Narrated by:
- Ibn Mājah, Book of Funerals, Chapter: What is reported about patience in affliction (1600) on the authority of Ibn Abī Shaybah via Wakī' ibn Al-Jarrāh via Hishām ibn Ziyād via Fātimah bint Al-Ḥusayn via her father who attributed it directly to the Prophet (PBUH) with the same wording.
- Aḥmad in Al-Musnad 1/201 (1734).
- Ibn Ḥibbān in Al-Majrūḥīn 3/88.
- Al-Bayhaqī in Shu'ab Al-'Imān 7/117 (96950) via Hishām ibn Ziyād with this chain of transmission, and a similar wording.
- Al-Būṣīrī judged its chain of transmission as weak in Zawā'id Sunan Ibn Mājah (p.234) and said: It has a narration that supports it reported by Abū Salamah and narrated by An-Nasā'ī and Ibn Mājah. End of quote.
- Al-Mundhirī also judged it as weak in At-Targhīb and At-Tarhīb 4/174 (5303).
- Al-Albāni said about it in Ḍa'īf Al-Jāmi' 5/168 (5442) that it is very weak.

Ibn Kaysān said: 'ṣalāwt' here means praise, mercy and purification. 'Ṣalāwt' and 'raḥmah" are both used though they have the same meaning.

This is similar to the saying of Al-Hutay'ah:

How much I am longing for Hind

And the land where Hind is

And it is Hind that has chosen to be far and distant

''Ṣalāwt' is in the plural form, since Allah means consecutive uninterrupted mercy.

﴿And it is they who are ˹rightly˺ guided﴾ to saying: ''Inna lillāhi wa inna ilayhi rāji'ūn (We belong to Allah and to Him we shall return.", or to Paradise and reward, or to the truth.

When 'Umar ibn Al-Khaṭṭāb recited this verse, he would say: "Excellent are the two rewards (blessing and mercy), and excellent is the extra (guidance)."

[Qur'ān 2:158]: ﴿Indeed, ˹the hills of˺ Ṣafa and Marwah are among the symbols of Allah. So, whoever performs the pilgrimage or minor pilgrimage, there is no blame upon him for walking between them. And whoever does good willingly, Allah is truly Appreciative, All-Knowing.﴾

"Ṣafā" is plural of "ṣafāh", which means a hard slippy rock.

Umru' Al-Qays, An Arab poet, said describing his mare:

(Her rumps are even like a slippy rock swept by an outrageous torrent.)

He used the word "ṣafāh" for (slippy rock).

Another view suggests that "ṣafā" is singular and its plural is "aṣfā'" or "ṣufiyy".

Another poet said:

{The sprinkles of water on his back

Looked like the guano of birds on slippy rocks) He used "ṣufiyy" for slippy rocks.

"Marwah" (plural: marawāt/marw, like tamrah: tamarāt/tamr and jamrah: jamarāt/jamr) is a type of stone that is small and smooth.

Al-A'shā, the poet said:

(She (his she-camel) leaves a fading trace on the land as she runs

But when comes upon smooth stones it leaves it in fragments.)

He used "marw" for smooth stones.

By "As-Ṣafā and Al-Marwah", Allah Almighty is specifically referring in the verse to the two renown mountains in Makkah, that is why He used the definite article "al".

"Sha'ā'ir", sing. "sha'īrah" means the symbols of Allah's religion. Likewise, any symbol of an act that the servant does in pursuit of getting closer to Allah Almighty, such as supplication, prayer, sacrifice, performing an obligatory action, and the like is considered "sha'īrah".

Al-Kumayt, the Arab poet said:

(We kill them a generation after another,

So, you find them symbols of an offering) He used the word "sha'ā'ir" for symbols.

It is derived from "ish'ār", which means announcing something.

It is also mentioned in a Hadīth that relates the incident of 'Umar›s murder that a man said: "The Commander of the Believers is shedding blood." He used the word "ash'ara" to express that.

"Sha'ā'ir" in the verse refers to the rituals of Hajj which Allah made symbols for His obedience. Mujāhid said: "Allah means by "sha'ā'ir": the news and information I told you about."

In Arabic, the versb "sha'artu" means: "I received knowledge" So, the verse acts as an informative report from Allah Almighty to His servants about the issue of As-Ṣafā and Al-Marwah. Thus, the verse originally means: "Indeed, walking the distance between ˹the hills of˺ Ṣafa and Marwah are among the symbols of Allah." But they are mentioned without the act of Sa'y as it is well known to the addressees.

﴿So, whoever performs the pilgrimage﴾ Ḥajj (pilgrimage) linguistically means: "qaṣd" (destination or purpose).

A poet said:

(To a monk heading to Jerusalem

in a thick woolen garment and a hooded cloak) He used the verb "yaḥujju" for (heading to).

Muḥammad ibn Jarīr said: "when one frequents a place, he is called "ḥājj".

The Arab poet, Al-Mukhabbal As-Sa'diyy said: (I witnessed the people of 'Awf coming so many times frequenting the scented turban of Az-Zibriqān)

He used the verb "yaḥujjūn" for (frequenting), and the line in general means that such people visited Az-Zibriqān frequently, given his leadership and supremacy.

A "ḥājj" is called as such because he comes to the Ka'bah before the rituals, then returns to it to perform Ṭawāf on the day of Naḥr (slaughtering the sacrifices), then leaves it for Minā, then returns again to perform Ṭawāf Aṣ-Ṣadr (Farewell Ṭawāf). So, for his frequent return to the Ka'bah, the person is called "ḥājj".

﴿or minor pilgrimage,﴾ in Arabic "i'tamar", which is a verb derived from "'umrah" meaning: visit.

Al-'Ajjāj said:

(Ibn Ma'mar has gone far away with glory

When he visited.)

He used "i'tamar" for (visited).

Al-Mufaḍḍal ibn Salamah said: ﴿or minor pilgrimage,﴾ meaning to come to Makkah after Ṭawāf and Sa'y, and do whatever was previously forbidden on account of Iḥrām. "'Umrah" means to settle in a place, "'imārah" means reformation and restoration.

[324] Abū 'Amr Al-Furātiyy said: Abū Naṣr As-Sarkhasiyy said:

Muḥammad ibn Ayyūb said: Muḥammad ibn Kathīr said: Sufyān AthThawriyy reported that 'Āṣim reported that 'Abdullah ibn ' Āmir ibn Rabī'ah [from his father] that he said that the Messenger of Allah (PBUH) said: **"Follow**

Ḥajj with 'Umrah and 'Umrah with Ḥajj, for doing that increases provision and expands lifespan, and eliminates sins as the bellows eliminate dross."(1)

﴿there is no blame upon him for walking between them.﴾

"Junāḥ" means sin, it is derived from "janaḥa" which is to swerve from the destination. Allah Almighty says: ﴿And if they incline to peace, then incline to it [also]﴾ [Qur'ān 8:61] Also, the wing of a bird is called in Arabic: "janāḥ".

"Yaṭṭawwafa" means to go around. It is "yataṭawwaf" in origin but the "tā'" is merged with the "ṭā'".

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(1) **[324] Assessment of the reliability of the chain of transmission:**

- Weak chain of tansmitters because it includes 'Āṣim ibn 'Ubaydillah who is a weak narrator, but the hadith is Hasan based upon its corroborating narrations.
- **Authentication of Hadith:**
- Narrated by 'Abdur-Razzāq in Al-Muṣannaf 5/3 (8796), Aḥmad in Al-Musnad 3/446, 447 (15694, 15697) via 'Āṣim with this chain of transmitters and the same wording.
- It is also reported as Marfū' on the authority of 'Umar ibn Al-Khaṭṭāb, Ibn 'Abbās, Jābir, Ibn 'Umar and Ibn Mas'ūd, may Allah be pleased with them all.
- As for the hadith of 'Umar: It is narrated by Aḥmad in Al-Musnad 1/25 (167), Ibn Mājah, Book of Rituals, Chapter: Superiority of Hajj and 'Umrah (2887) via 'Āṣim ibn 'Ubaydillah, via 'Abdullah ibn 'Āmir ibn Rabī'ah via his father, as in the hadith cited by the compiler, or via 'Āṣim, via his father via 'Umar as in this supportive narration. See: Silsilat Al-Aḥādīth As- Ṣaḥīḥah by Al-Albānī (1200). As for the hadith of Ibn 'Umar: It is narrated by Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 12/456 (13651). Al-Haythami said: It includes Hajjāj ibn Nuṣayr who was judged as reliable by Ibn Ḥibbān and others, and as weak by An-Nasā'ī and others.
- Majma' Az-Zawā'id 3/278.
- As for the hadith of Ibn 'Abbās: It is narrated by An-Nasā'ī, Book of the Rituals of Hajj, Chapter: Virtue of performing Hajj and 'Umrah alternately 5/115. Its chain of transmission is authentic.
- As for the hadith of Jābir: It is narrated by Al-Bazzār as reported in Kashf Al-Astār 2/37 (1147).
- Al-Haythamī said in Majma' Az-Zawā'id 3/277: Its transmitters are accredited by Al-Bukhari and/or Muslim in their Ṣaḥīḥ, except for Bishr ibn Al-Mundhir whose reports involve mistakes as stated by Al-'Uqaylī, but he was judged as reliable by Ibn Hibbān.
- As for the hadith of Ibn Mas'ūd: It is narrated by At-Tirmidhi, Book of Hajj, Chapter: What is reported about the reward of Hajj and 'Umrah (810), An-Nasā'ī, Book of rituals, Chapter: Virtue of performing Hajj and 'Umrah alternately 5/115-116.
- At-Tirmidhī said: This is a Hasan Ṣaḥīḥ Gharib hadith of Ibn Mas'ūd.

Abu Ḥaywah Ash-Shāmi recited "yaṭṭawwafa" as "yaṭūf".

Scholars differed regarding the interpretation of the verse and the reason for its revelation:

Anas ibn Mālik said: "We disliked to walk between Ṣafā and Marwah because the Quraysh used to do that in the pre-Islamic era of ignorance, so we no longer did this after the advent of Islam. Therefore, Allah Almighty revealed this verse."

'Amr ibn Ḥabashiyy said: "I asked Ibn 'Umar (may Allah be pleased with them both) about this verse, he said: 'Proceed to Ibn 'Abbās and ask him, for he is the most knowledgeable among those present today about what was revealed to Muḥammad (PBUH).' I went to him and asked him. He said: 'There was on Aṣ-Ṣafā an idol in the form of a man called Isāf, and on Al-Marwah an idol in the form of a woman called Nā'ilah. That is why Aṣ-Ṣafā is masculine and Al-Marwah is feminine. The people of the Book claimed that these two had committed adultery in the Ka'bah and as a punishment, Allah turned them into two stones which were placed on

Aṣ-Ṣafā and Al-Marwah so that people can take heed. But after a long time had passed, they were worshipped instead of Allah, Exalted be He. Whenever the people of the pre-Islamic era of ignorance went in between them, they stroked the two idols. When Islam came and the idols were destroyed, the Muslims disliked going between Aṣ-Ṣafā and Al-Marwah because of these two idols. As a response, Allah Almighty revealed this verse."

As-Suddiyy reported from Abu Mālik from Ibn 'Abbās: "In the pre-Islamic era of ignorance, the devils used to produce noise at night between Aṣ-Ṣafā and Al-Marwah between which idols were placed. When Islam came, the Muslims said: 'O Messenger of Allah ! We will not go in between Aṣ-Ṣafā and Al-Marwah, for this is a practice of polytheism which we used to do in the pre-Islamic era of ignorance.' In response, Allah Almighty revealed this verse."(1)

(1) **Assessment of the reliability of the chain of transmission:**
- It contains As-Suddī Al-Kabīr, who is Ṣadūq but makes mistakes.

Qatādah said: "There were people in Tihāmah in the pre-Islamic era of ignorance who did not go between Aṣ-Ṣafā and Al-Marwah. When Islam emerged, they maintained the same stance of disliking to go between them. So, Allah Almighty revealed this verse, informing them that this act was a tradition of Ibrāhim and Ismā'īl (peace be upon them)."

Az-Zuhriyy narrated from 'Urwah ibn Az-Zubayr that he said: "I said to 'Ā'ishah: 'How do you interpret the statement of Allah Almighty: ﴿Verily! (the mountains) Aṣ-Ṣafā and Al-Marwah are among the symbols of Allah, and whoever performs the Hajj to the Ka'bah or performs 'Umrah, there is no blame upon him for walking between them.﴾ By Allah! (it is evident from this revelation) there is no harm if one does not walk between Aṣ-Ṣafā and Al-Marwah.' 'Ā'ishah said: 'O, my nephew! Your interpretation is not correct. Had this interpretation of yours been correct, the statement of Allah should have been: 'there is no blame upon him for not walking between them.' But in fact, this verse was revealed concerning the Ansār who used to glorify an idol called "Manāt" which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever glorified the name of this idol, would consider it not right to go between Aṣ-Ṣafā and Al-Marwah. When they embraced Islam, they asked Allah's Messenger (PBUH) regarding it, saying, "O Messenger of Allah! We used to refrain from going between Aṣ-Ṣafā and Al-Marwah out of glorification for Manāt, so is there any blame on us if we do it?" So, Allah Almighty revealed this verse."'Ā'ishah added: "Surely, Allah's

Messenge set the tradition of going between Aṣ-Ṣafā and AlMarwah, so nobody is allowed to give up going between them."

- **Authentication of Hadith:**
- Narrated by:
- Aṭ-Ṭabarī in Jami' Al-Bayān 2/46-47.
- Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/267 (1435).
- Ibn Abī Dāwūd in Al-Maṣāḥif (p.100).
- Al-Ḥākim in Al-Mustadrak 2/271 via Asbāṭ on the authority of As-Suddī with this chain of transmission and the same wording. Al-Ḥākim said: This is an authentic hadith according to the conditions set by Muslim, but neither Al-Bukhārī nor Muslim narrated it.

Az-Zuhriyy said: "I mentioned that to Abū Bakr ibn 'Abdur-Rahmān ibn Al-Ḥārith ibn Hishām who said: 'That is [true] knowledge.'"(1)

Muqātil ibn Ḥayyān commented: People gave up walking between AṣṢafā and Al-Marwah apart from Al-Ḥums, who were the tribes of Quraysh, Kinānah, Khuzā'ah and 'Āmir ibn Sa'sa'ah. They were called as such due to their firm adherence to their faith, as Ḥamāsah originally means courage and firmness. Al-Ḥums asked the Messenger of Allah (PBUH) about whether walking between Aṣ-Ṣafā and Al-Marwah were among the symbols of Allah or not, based on the fact that no one had walked between them but them. Therefore, this verse was revealed.

Muslim jurists held different opinions regarding the ruling implied by the verse:

Mālik and Ash-Shāfi'i (may Allah be pleased with them) stated that walking

(1) Assessement of the reliability of the chain of transmission:
- All the narrators are reliable.
- **Authentication of Hadith:**
- Narrated by:
- Ahmad in Al-Musnad 6/144, 227 (25112,25905).
- Al-Bukhari in his collection, Book of Hajj, Chapter: Sa'y between Aṣ-Ṣafa andAl Marwah is obligatory (16430.
- Muslim in his collection, Book of Hajj, Chapter: Sa'y between Aṣ-Ṣafā and Al-Marwah is a pillar of Hajj, without which Hajj is not valid.
- At-Tirmidhi in his collection, Book of the rituals of Hajj, Aṣ-Ṣafā and Al-Marwah (2965).
- Aṭ-Ṭabarī in Jami' Al-Bayān 2/48.
- Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/266 (1431).
- Al-Bayhaqī in As-Sunan Al-Kubrā 5/96 on the authority of Az-Zuhrī with this wording.
- Mālik in Al-Muwaṭṭa' 1/373 (129) Book of Hajj, Chapter: All matters related to Sa'y, on the authority of Hishām ibn 'Urwah from his father from 'Ā'ishah, and it will be mentioned later by the compiler.
- Via Mālik's chain of transmission, it is narrated by Al-Bukhārī in his collection, Book of Tafsīr, Chapter on Allah's saying: "Indeed, Aṣ-Ṣafā and Al-Marwah are among the symbols of Allah…" (4495), and Abū Dāwūd in his collection, Book of rituals of Hajj, Chapter: Regarding Aṣ-Ṣafā and Al-Marwah (1901), Al-Baghawī in Ma'ālim At-Tanzīl 1/174. It is also narrated by Muslim (1277), Ibn Mājah in his Sunan, Book of Rituals, Chapter: Sa'y between Aṣ-Ṣafā and Al-Marwah (2986) via the chain of transmission of Abū Usāmah: Ḥammād ibn Salamah from Hishām ibn 'Urwah from his father from 'Ā'ishah.

the distance between Aṣ-Ṣafā and Al-Marwah is an obligatory duty and that whoever leaves it is obligated to make up for it by redoing it. They believed that nothing else can validly make up for it; neither Fidyah (ransom) nor anything else other than returning to Makkah and walking between them. They added that nothing can make for neglecting the Ṭawāf Al-Ifāḍah except redoing it exactly, arguing that they are both obligatory actions that Muslims are commanded to perform, one around the Ka'bah and the other between Aṣ-Ṣafā and Al-Marwah, and their ruling is the same. Abu Ḥanīfah, Ath-Thawriyy, Abū Yūsuf, and Muḥammad said: "If the one who neglected walking between Aṣ-Ṣafā and Al-Marwah returned and made for it, then that is alright, but if he did not, then he is obligated to make a sacrifice." They believed that walking between Aṣ-Ṣafā and Al-Marwah is the same as throwing a part of the pebbles, standing at Al-Mash'ar Al-Ḥarām and, the Farewell Ṭawāf and other acts of Ḥajj that could be made up by observing a Fidyah, without the pilgrim being obligated to return to Makkah to perform it.

Anas ibn Mālik, 'Abdullah ibn Az-Zubayr, Mujāhid and 'Atā' said: "Walking between Aṣ-Ṣafā and Al-Marwah is a voluntary act, if the pilgrim does it, then it is good, and if not, there is nothing due upon him.

Those who believed that walking between Aṣ-Ṣafā and Al-Marwah is not obligatory based their view on the recitation of Ibn 'Abbās, Anas, Shahr ibn Ḥawshab and Ibn Sīrīn which reads: {So whoever makes Ḥajj to the House or performs 'Umrah - there is no blame upon him for Not walking between them.} with the affirmation of the negative form as indicated by "not". This is also the recitation of the Muṣḥaf of 'Abdullah. The reply to this is to say that "La", equivalent of "not" is "zā'idah" (extra to the original structure) and has no effect. There are other examples of verses where it is used like: [Qur'ān 7:12] [Qur'ān 6:151] [Qur'ān 28:39] [Qur'ān 75:1]

An Arab poet said:

I do not blame the swords for mockery

When seeing such an old ugly man

He used the "la" in the first line (alla taskhara) but it had no effect on the meaning. So, this is the case if this "la" is actually included in the transcription of the verse, as we clarified that it has no effect on the meaning, which leaves no valid proof for those who claim so. But the actual case is that this claim contradicts the transcription of the official transcription of the Muṣḥaf, as well as the transcription of the Muṣḥafs of the Muslims in general. Moreover, the proof that walking between Aṣ-Ṣafā and Al-Marwah is obligatory and that the one who leaves it out, deliberately of forgetfully, is required to redo it as evident from the reports indicating that the Messenger of Allah did so and commanded others to do it.

Ja'far ibn Muḥammad reported from his father from Jābir that: "When the Messenger of Allah (PBUH) was approaching Mount Aṣ-Ṣafā in his Ḥajj he said: ﴿Indeed, ⌜the hills of⌝ Ṣafā and Marwah are among the symbols of Allah﴾ Begin with what Allah began with. So, he began by Aṣ-Ṣafā, and climbed it until he saw the Ka'bah. Then, he walked on, and when he reached the middle of the valley, he would walk with an active gait."(1)

Hishām ibn 'Urwah reported via his father that 'Ā'ishah said: "I swear that whoever does not walk between Aṣ-Ṣafā and Al-Marwah, he has not performed Ḥajj. That is because Allah, Exalted be He said: ﴿Indeed, ⌜the hills of⌝ Ṣafā and Marwah are among the symbols of Allah﴾.﴾(2)

(1) **Assessment of the reliability of the chain of transmission:**
- The narrators are all reliable.
- **Authentication of Hadith:**
- It is a part of the lengthy hadith narrated by Jābir ibn 'Abdullah narrated by Muslim in his Ṣaḥīḥ, Book of Hajj, Chapter: Hajj of the Prophet (PBUH) (1218), and Abū Dāwūd in his collection, Book of Rituals, Chapter: Description of the Hajj of the Prophet (PBUH) (1905-1909), At-Tirmidhī in his collection, Book of Hajj, Chapter: What is reported about his beginning with Aṣ-Ṣafā before Al-Marwah (862), An-Nasā'i in his collection, Book of the Rituals of Hajj, Chapter: Unfavorability of colored clothes for a Muḥrim 5/143-144, Ibn Mājah in his collection, Book of Rituals, Chapter: Hajj of the Messenger of Allah (PBUH) (3074), Aḥmad in Al-Musnad 3/320 (14440), and Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/50 through the chain of transmission of Ja'far ibn Muḥammad Aṣ-Ṣādiq from his father Muḥammad Al-Bāqir from Jābir.

(2) **Assessment of the reliability of the chain of transmission:**
- The narrators are all reliable.

Al-Ḥasan said: "Walking between Aṣ-Ṣafā and Al-Marwah is obligatory based on proof from the Qur'ān and the sunnah. Allah Almighty says:

﴿Indeed, ˹the hills of˺ Ṣafā and Marwah are among the symbols of Allah﴾. As for the proof from the sunnah, the Messenger of Allah (PBUH) said: **"O People, Sa'y has been made obligatory upon you, so perform Sa'y."**

Kulayb said: "Ibn 'Abbās saw some people walking between Aṣ-Ṣafā and Al-Marwah, so he remarked: 'This is what your mother, Umm Ismā'īl, bequeathed to you. She set out when her son was thirsty and hungry, so she found that Aṣ-Ṣafā was the nearest mountain to the ground, so she got up over it. She did not see anyone, so she descended from Aṣ-Ṣafā until, when she reached the valley, she raised the edge of her garment, then walked like an exhausted person until she crossed the valley. Then she reached Al-Marwah, got up over it, and kept looking for someone, but she saw no one, so she did that seven times."

Mujāhid said: "Mūsā, peace be upon him, performed Ḥajj on a red camel and wearing two cotton cloaks. He circumambulated the House, then ascended Aṣ-Ṣafā and supplicated his Lord, then he descended to perform Sa'y while he was reciting Talbiyah and said: 'labbayka O Allah, labbayka.' (O Allah I am here responding to Your call.' Thereupon, Allah Almighty said: 'labbayka O My servant, and I am with you.' So, Mūsā fell in prostration."

﴿And whoever does good willingly,﴾

Ḥamzah and Al-Kisā'iyy recited: "yaṭṭawwa'", meaning voluntarily. This is the recitation mode chosen by Abū 'Ubayd and Abū Ḥātim based upon the recitation of 'Abdullah: "yataṭawwa'. The other Qurrā' recited it "taṭawwa'a" with a fat-ḥah on the "'ayn" as a verb in the past tense.

Mujāhid said: "The meaning is: whoever walks between Aṣ-Ṣafā and AlMarwah willingly. He added: The Messenger of Allah (PBUH) did that voluntarily, so it became an act of the sunnah."

- **Authentication of Hadith:**
- It is a part of the recently mentioned hadith of 'Ā'ishah.

Muqātil and Al-Kalbiyy said: "The meaning is to add extra rounds to what is obligatory."

Ibn Zayd said: "The meaning is to perform 'Umrah. He added: That is because Ḥajj is an obligatory act, whereas 'Umrah is a voluntary act." Others said: The verse refers to those who perform Ḥajj and 'Umrah voluntarily after having performed the obligatory Ḥajj."

Al-Ḥasan and others said: "This refers to all voluntary acts in Islam, like Ṭawāf, prayer, Zakāh, or any other act of obedience.

﴿Allah is truly Appreciative,﴾ and will reward him for his deeds ﴿AllKnowing﴾ of his intention. He appreciates little efforts, gives abundant rewards, and forgives huge sins. "Shukr", is the origin of "shākir" (appreciative) is derived from the Arabs' saying: "dābbatun shakūr" in reference to an animal that exhibits chubbiness extra to the fodder it devours.

[Qur'ān 2:159]: ﴿Those who hide the clear proofs and guidance that We have revealed-after We made it clear for humanity in the Book- those are cursed by Allah and cursed by those who curse,﴾

﴿Those who hide the clear proofs﴾ meaning: those who hide the ruling of "rajm" (stoning to death for adulterers), "ḥudūd" (prescribed corporal punishments), rulings, what is lawful and what is unlawful {and guidance} the message of Muḥammad (PBUH) and his description ﴿after We made it clear for humanity﴾ for the Children of Israel ﴿in the Book﴾ i.e. the Torah, the verse refers to the scholars and chiefs of the Jews who concealed the description of Muḥammad (PBUH) and the verse of "rajm" ﴿those are cursed by Allah and cursed by those who curse,﴾ "La'n" in the Arabic language means to expel. Allah's "La'n" of Iblīs means His expelling of him when He said: {﴿Then get out of it, for indeed, you are expelled.﴾ [Qur'ān 15:34]

Ash-Shammākh, the Arab poet said as he mentioned a source of water that he went to:

(I caused the pigeons to fly away

And kept the wolf away from it like an expelled man) He used the word "la'īn" for (expelled).

﴿and cursed by those who curse,﴾ They ask Allah Almighty to curse them by saying: "O Allah, curse them."

Qur'ān commentators provided different opinions as to who those who curse are:

Qatādah said: "They are the angels." 'Aṭā' said: "They are the Jinn and mankind."

Al-Ḥasan said: "They are all the servants of Allah."

Ibn 'Abbās said: "All things apart from the Jinn and mankind."

Aḍ-Ḍaḥḥāk said: "When a disbeliever is placed in his grave, it is said to him: 'Who is your lord? Who is your prophet? What is your religion?' He says: 'I do not know.' Then it is said to him: 'May you not know.' Then he is beaten with a hammer and cries loudly and everything existing will hear his scream but for the Jinn and mankind. Nothing will hear his voice but will curse him. This is the interpretation of Allah's saying: ﴿and cursed by those who curse,﴾.

Al-Barā' ibn 'Āzib said: "When a disbeliever is laid in his grave, an animal whose eyes are like copper pots, holding a pillar of iron comes to him; it strikes him between his shoulders. He yells and no one hears his voice except that they curse him, and there is nothing existing except that it will hear his voice besides the Jinn and humans."

Ibn Mas'ūd said: "It is a man who curses his companion, so the curse ascends to the heaven, then descends and finds that the one upon whom it is inflicted does not deserve it, so it returns to the curser and finds him not deserving to be cursed. It proceeds and falls upon the Jews, so that is the interpretation of Allah's saying: ﴿and cursed by those who curse,﴾. Then whoever among them repents, the curse leaves them for the other Jews."

Mujāhid said: "Those who curse are the animals as they curse the disobedient humans. When there are hard times and no rainfall, they say:

‘This is the evil consequence of the sins of mankind.’” 'Ikrimah said: “They are the animals of the earth and its vermin, even beetles and scorpions. They say: ‘We are deprived of rain due to the sins of the Children of Adam.’”

These things are referred to as “lā'inūn” (masculine plural) not “lā'ināt” (feminine plural) because the Arabs used to refer to inanimate objects and animals in the same way they refer to humans when they wanted to attribute to them human characteristics or actions, like the saying of Allah Almighty: ﴿and the sun and the moon; I saw them prostrating to me.﴾ [Qur'ān 12:4] The verse uses the masculine plural “sājidīn” not the feminine plural “sājidāt”. Other examples for this case are: ﴿He said, ﴿Rather, this - the largest of them - did it﴾ [Qur'ān 21:63] as the verse is referring to an idol.

And {﴿O ants, enter your dwellings﴾ [Qur'ān 27:18]

And ﴿And they will say to their skins, ﴿Why have you testified against us?﴾ [Qur'ān 41:21]

Then Allah Almighty makes an exception as He says:

[Qur'ān 2:160]: ﴿Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful﴾

﴿Except for those who repent﴾ of disbelief ﴿and correct themselves﴾ correct their deeds between themselves and their Lord ﴿and make evident [what they concealed﴾ of the description of Muḥammad (PBUH) and the verse of stoning to death ﴿Those - I will accept their repentance,﴾ I will overlook their sins and accept their repentance. ﴿and I am the

Accepting of repentance,﴾ the One Who brings back the hearts of my servants that turned away from Me {the Merciful} I show mercy to them when they turn to Me.

[Qur'ān 2:161]: ﴿Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together﴾

﴿Indeed, those who disbelieve and die while they are disbelievers﴾ the letter "wāw" (and) is "wāw al-ḥāl" (adverbial).

﴿upon them will be the curse of Allah and of the angels﴾ the angels too curse them ﴿and the people, all together﴾ Qatādah and Ar-Rabī' said: ﴿(The people, all together) means: the believers."

Abū Al-'Āliyah said: "In the Day of Judgment, the disbeliever will be commanded to stand, then Allah, the Exalted will curse them, then the angels will curse them, then all the people will curse them too."

As-Suddi said: "Whenever two believers or disbelievers curse each other, so one of them says to the other: 'May Allah curse the wrongdoer,' except that curse becomes due upon the disbeliever, being a wrongdoer. So, everyone curses him."

[Qur'ān 2:162]: ﴿Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.﴾

{Abiding eternally therein} Therefore, they will suffer the eternal curse and torment of the Fire.

Abū Al-'Āliyah said: "They will not be given respite so that they present their excuses, as indicated by Allah's saying: ﴿This is a Day they will not speak* Nor will it be permitted for them to make an excuse.﴾ [Qur'ān 37-77:36]"

[Qur'ān 2:163]: ﴿And your god is one God. There is no deity [worthy of worship] except

Him, the Entirely Merciful, the Especially Merciful﴾ Al-Kalbiyy narrated from Abū Ṣāliḥ (from Ibn 'Abbās): "This verse was revealed in relation to the disbelievers of the Quraysh when they said: 'O Muḥammad, describe your Lord for us and tell us about His lineage.' Therefore, Allah Almighty revealed Chapter Al-Ikhlās and this verse."(1)

(1) **Assessment of the reliability of the chain of transmission:**
- It contains Al-Kalbi who is Muttaham bil-kadhib (accused of lying).

Juwaybir narrated from Aḍ-Ḍaḥḥāk from Ibn 'Abbās: "There had been three hundred idols in the Ka'bah that the polytheists used to worship aside of Allah out of falsehood and insolence. Therefore, Allah Almighty clarified to them that He is One God, and revealed to them: ﴿And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful﴾[1]

[Qur'ān 2:164]: ﴿Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heavens and the earth are signs for a people who use reason.﴾

[325] Abū Manṣūr Al-Ḥamshādhiyy said: Abū Al-'Abbās Al-Aṣam said: Aḥmad ibn Al-Faḍl Al-ʻAsqalāniyy said: Adam ibn Iyas said: Abū Ja'far said: Sa'īd reported from Abū Ad-Ḍuḥā that he said: "When this verse was revealed, the polytheists were in wonder and said: 'Muḥammad says that your god is one, so let him bring for us a sign if he is truthful. So, Allah Almighty revealed in response: ﴿Indeed, in the creation of the heavens and earth, and the alternation of the night and the day,﴾[2] i.e. the succession of day and night. The verse uses

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- **Authentication of Hadith:**
- Al-Wāḥidī cited it in Al-Wasīṭ 1/245, As-Sam'ānī in Tafsīr Al-Qur'ān 2/114, Al-Baghawī in Ma'ālim At-Tanzīl 1/176, Ibn Al-Jawzī in Zād Al-Masīr 1/167, Al-Qurṭubī in Al-Jāmi' li Aḥkām Al-Qur'ān 2/175, and Ibn Ḥajar in Al-'Ujāb fī Bayān Al-Asbāb 1/413.

(1) **Assessment of the reliability of the chain of transmission:**
- It included Juwaybir who is a very weak narrator.
- **Authentication of Hadith:**
- Al-Wāḥidī cited it in Al-Wasīṭ 1/245, and Al-Wajīz 1/142, Abū Ḥayyān in Al-Baḥr Al-Muḥīṭ 1/636 and Ibn Ḥajar in Al-'Ujāb fī Bayān Al-Asbāb 1/413. Its chain of transmission is very weak due to the weakness of Juwaybir.

(2) **[325] Assessment of the reliability of the chain of transmission:**
- A Mursal chain of transmission, it includes Abū Ja'far Ar-Rāzī who is Ṣadūq, yet had

the word "ikhtilaf" from "khalafa" "yakhlufu" meaning to come after the other. This is similar to the saying of Allah Almighty: ﴿And it is He who has made the night and the day in succession﴾ [Qur'ān 25:62] "khilfah" also means succession. 'Aṭā' and Ibn Kaysān said: "Ikhtilaf" here means (difference) of day and night in terms of their color, length, shortness, light, darkness, increase and decrease, as Allah wraps each of them over the other.

"Layl" is plural of "laylah", like "tamr" is plural of "tamrah". "Nahar" is singular and its plural is "nuhur" as once a poet said:

(Were it not for the two meals of Tharīd we would be ruined

A meal in the night and a meal in the daytime) he used "nuhur" for daytime.

Allah Almighty mentioned night before day because night is the origin and the oldest in existence. Allah Almighty further says: ﴿And a sign for them is the night. We remove from it [the light of] day,﴾ [Qur'ān 36:37] Allah Almighty created the earth in darkness, then He created the sun and moon. By the same token, Allah Almighty mentioned monasteries and synagogues before mosques [Qur'ān 22:40] Allah knows best.

﴿and the [great] ships which sail through the sea﴾ "fulk" means ships and the word is used as plural and singular. Allah Almighty says, using the

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poor memorization, and Aḥmad ibn Al-Faḍl Al-'Asqalānī, about whom I found no statement accrediting or discrediting his reliability.

- **Authentication of Hadith:**
- Narrated by:
- Al-Bayhaqī in Shu'ab Al-Imān 1/130 (104) via Abū Al-'Abbās Al-Aṣamm, with this chain of transmission and the same wording.
- Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/272 (1461) via Ibn Abī Iyās with this chain of transmission.
- Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/62 via Abū Ja'far with this chain of transmission.
- Sufyān Ath-Thawrī in his Tafsīr (p.54) on the authority of his father. Via the chain of transmission of Sufyān, Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 2/61-62.
- Sa'īd ibn Manṣūr in his Sunan 2/640 (239).
- Abū Ash-Shaykh in Al-'Aẓamah 1/252 (31).
- Al-Wāḥidī in Asbāb An-Nuzūl (p.51) via the chain of transmission of Abū Al-Aḥwaṣ on the authority of Sa'īd ibn Masrūq.

word "fulk" to refer to one ship: ﴿And a sign for them is that We carried their forefathers in a laden ship﴾ [Qur'ān 36:41] ﴿[Mention] when he ran away to the laden ship﴾ [Qur'ān 37:140]

Allah Almighty further referred to plural by using the same word "fulk":

﴿when you are in ships and they sail with them by a good wind﴾ [Qur'ān 10:22]

"Fulk" is also used as feminine and masculine. Allah Almighty says in reference to "fulk" as masculine: "al-fulk al-mashḥūn" ﴿the laden ship﴾ and says in reference to "fulk" as feminine plural: ﴿and the [great] ships which sail through the sea﴾ the verb "tajrī" has the "tā' ta'nīth".

﴿with that which benefits people,﴾ boarding them and loading merchandise on them for trade, earning and other purposes ﴿and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness﴾ after drought and barrenness ﴿and dispersing therein every [kind of] moving creature, and [His] directing of the winds﴾ sending the wind forth and back, to the north and to the west. It is also said the meaning is to send wind as mercy or punishment.

Ḥamzah, Al-A'mash, Al-Kisā'iyy and Khalaf recited: "ar-rīḥ" in the singular form instead of "ar-riyāḥ" which is plural.

Ibn 'Abbās said: "ar-riyāḥ" is for mercy, whereas "ar-rīḥ" is for punishment. When wind blew violently the Prophet (PBUH) would say: "O Allah, make it riyāḥ, not rīḥ."

"Rīḥ" can be both feminine and masculine.

﴿and the clouds controlled between the heaven and the earth﴾ controlled clouds mean subjugated clouds. It is called "sahāb" because it moves swiftly as it is pulled (in Arabic yusḥab) ﴿are signs﴾ proofs and marks ﴿for a people who use reason﴾ so they realize that there is a Creator and Fashioner of these things.

The Messenger of Allah (PBUH) said: **"Woe to whoever recites this verse then neither reflects upon it nor derives a lesson from it."**

[Qur'ān 2:165]: ﴿And [yet], among the people are those who take other than

Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.﴾

﴿And [yet], among the people are those who take other than Allah as equals [to Him]﴾ meaning: the verse refers to the idols that were worshiped besides Allah, as stated by most of the scholars of Qur'ān interpretation.

As-Suddi said: "They are their chiefs and leaders whom they obeyed in what involved disobedience to Allah, Exalted be He."

﴿They love them as they [should] love Allah.﴾: like the believers' love for Allah. This is similar to saying: I sold my servant like your selling of your servant.

Al-Farrā' cited the following poetic line:

(I will never greet Zayd, so long as I live

The same way I greet the commander)

Ibn Kaysān and Az-Zajjāj said: The verse implies that they loved them as they loved Allah, means they loved these idols as they loved Allah.

﴿But those who believe are stronger in love for Allah﴾: Ibn 'Abbās

Said: "Their love for Allah is stronger and more enduring. That is because the polytheists would worship an idol, but if they saw something better, they would leave their idol and replace it with that which was better." 'Ikrimah said: "They are stronger in love for Allah in the Hereafter."

Qatādah said: "At times of affliction, a disbeliever turns away from his idol and turns to Allah, Exalted be He. Allah Almighty says in relation to this: ﴿And when they board a ship, they supplicate Allah, sincere to Him in religion﴾ [Qur'ān 29:65]

﴿And when adversity touches you at sea, lost are [all] those you invoke except for Him﴾ [Qur'ān 17:67] A believer never turns away from Allah in times of comfort or hardship, in prosperity or affliction. He chooses none

but Him. Al-Hasan said: "The disbelievers used to worship Allah through intermediaries, and that is what they said about the idols: {﴿These are our intercessors with Allah﴾} [Qur'ān 10:18] and said: {﴿We only worship them that they may bring us nearer to Allah in position﴾} [Qur'ān 39:3] The believers, however, worship Allah without intermediaies, that is why Allah Almighty says: ﴿But those who believe are stronger in love for Allah﴾

Sa'īd ibn Jubayr said: "Allah Almighty will command those who burnt themselves in the worldly life for seeing the idols to enter Hell with their idols on the Day of Judgment, they will refuse due to their knowledge that the chastisement of Hell is eternal. Then Allah will say to the believers, in front of the disbelievers: 'If you love me, then enter Hell, and they will rush into the Fire. Thereupon, a caller will call from beneath the Throne: {But those who believe are stronger in love for Allah}.'"

It is also said that Allah describes the believers' love for Allah as stronger, because the polytheists' love for their idols are a shared love, since they love many equals, whereas the believers' love for Allah is not shared with others as they love One Lord.

It is further said: Because the polytheists` love is based upon whims, but the love of the believers is based upon reason, or because their love is motivated by imitation, whereas the believers` love for Allah Almighty is based upon proofs and discerning. It is also said: Because the disbelieves perceive their deities as the product of their hands, while the believers believe that Allah Almighty is their Creator.

It is also said that this is because the polytheists loved their idols whom they could see, but the believers love Allah though they cannot see Him. They believe in the unseen.

It is also said: Allah Almighty says: {But those who believe are stronger in love for Allah} because Allah Almighty loved them first, then they loved

Him. When the worshiped god testifies for his servants' love for Him, then such love is definitely more perfect and correct. Allah Almighty says: {a

people He will love and who will love Him} [Qur'ān 5:54]

Abū Rajā' Al-'Uṭāridi recited "yaḥibbūnahum" instead of "yuḥibbūnahum".

{And if only they who have wronged would consider [that] when they see the punishment,﴾ Abū 'Abdur-Rahmān, Abū Rajā', Al-Ḥasan, Abū Ja'far, Ibn 'Āmir, Shaybah, Nāfi', Qatādah, Al-A'raj, 'Amr ibn Maymūn, Salām, Ya'qūb and Ayyūb recited: "tara" (you see) while the others recited it as "yara" (they consider/know).

Based upon the recitation using "tara", the one addressed is the Prophet (PBUH), and the response of the conditional clause is omitted, as it should have been "If you see O Muḥammad those wrongdoers when they will see the chastisement, you will see something terrible, and will come to know what they are going to face, which will leave you in astonishment).

As for the recitation using "yara", then the speech is related to the wrongdoers: meaning: where they to see themselves as they face the huge torment they are going to undergo, they would realize that ultimate power belongs to Allah. Or, they would believe, or would know the harmful outcome of their disbelief.

Another example of a conditional clause where the response is omitted is the saying of Allah Almighty: ﴿And if there was any Qur'ān by which the mountains would be removed﴾ [Qur'ān 13:31] the response would be: It would be this Qur'ān.

Another example is like when someone says: {If you see so-and-so being beaten by whips…" he is in no need to elaborate since the meaning is understood.

Abū Al-Barahsam and Ibn 'Āmir recited "idh yurawna" (when they are shown the punishment) as a transitive verb, instead of "idh yarawna" (when they see the punishment), which is the recitation of all others.

﴿[they will be certain] that all power belongs to Allah and that Allah is severe in punishment.﴾: Al-Ḥasan, Qatādah, Abū Ja'far, Shaybah, Salām and Ya'qūb recited: "inna-l-quwwata lillāhi…wa inna-l-lāha" by way of "isti'nāf"

(beginning a new sentence). They considered that the sentence ends at ﴿when they see the punishment,﴾ and the response is omitted as we mentioned above.

The others recited it as "anna-l-quwwata lillāhi…wa anna-l-lāha" It is said that the meaning is: They would see or be sure.

'Aṭā' said: ﴿And if only they who have wronged would consider [that]﴾ on the Day of Judgment ﴿when they see the punishment,﴾ when Hell comes out to them from a distance of five hundred years, and picks them up like pigeons pick up seeds, then ﴿[they will be certain] that all power﴾ ability, dominion and might belong to Allah and that Allah is severe in punishment.﴾

[Qur'ān 2:166]: ﴿[And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],﴾

Mujāhid recited the verse starting by those followed, then those who have been followed, whereas the others recited it the other way round.

Those who have been followed are the tyrants and leaders of evil and polytheism, and the followers are the weak and mean. This is the interpretation given by most the scholars of Qur'ān explanation. As-Suddi, however, maintained that the meaning is that the devils disassociate themselves from humans.

﴿and they [all] see the punishment, and cut off from them are the ties [of relationship],﴾ the letter "bā'" in Arabic means here "'an" (from).

"Asbāb", according to Ibn 'Abbās, Mujāhid and Qatādah means the ties of affection that they had in the worldly life, but it will turn into animosity on the Day of Judgment.

Ar-Rabī' said: "asbāb" means their positions among the people of the worldly life.

Ibn Jurayj and Al-Kalbiyy said: "asbāb" means ties of kinship, as in Allah's saying: ﴿no relationship will there be among them that Day, nor will they ask about one another.﴾ [Qur'ān 23:101]

As-Suddi said: It is the deeds they used to do in the worldly life, as reflected by Allah's saying: ﴿And We will regard what they have done of deeds and make them as dust dispersed.﴾ [Qur'ān 25:23] {Those who disbelieve and avert [people] from the way of Allah - He will waste their deeds﴾ [Qur'ān 47:1] Ibn Zayd said: They lost all the means of deliverance on account of their evil deeds, for the pious people count on the means of deliverance that their good deeds earned them, but the others will have no means so they will be sent to Hell.

Abū Rawq said: It is the covenants that were between them in the worldly life.

"Sabab" in origin means every thing that leads to something, be it a means, relationship or affection. That is why a robe, way, and stairway are called in Arabic "sabab".

Zuhayr, the Arab prominent poet said:

(Whoever fears the causes of death they will surly overtake him

Even though he seeks to ascend to the sky through a stairway) He used "asbāb" for causes.

[Qur'ān 2:167]: ﴿Those who followed will say, ﴿If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us. ﴾ Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.﴾

﴿Thus will Allah show them their deeds as regrets upon them.﴾ the good deeds that they failed to do.

As-Suddi said: "Paradise will be raised for them to see it, they will look at it and see their dwellings in it should they obey Allah, Exalted be He. It will be said to them: 'These would be your dwellings if you obeyed Allah.' Then, their dwellings will be distributed among the believers who will pitty them. That is the time when they will be regretful.

Ar-Rabī' said: "Ḥasarāt" (uninterrupted regret) refers to their evil deeds and their regret for having done them, they will wish they did other deeds that would please Allah, Exalted be He.

Ibn Kaysān said: They will regret that they associated idols with Allah in worship, hoping that they would draw them closer to Allah. When they are punished for something they thought would be a source of reward for them, they felt regretful and remorseful.

"Ḥasarāt" is plural of "ḥasrah". As a rule, any noun whose singular is in the pattern "fa'lah" with a "fatḥah" on the first letter and "sukūn" on the second letter, then its plural is in the pattern "fa'alāt", like "tamrah/tamarāt" and "shahwah/shahawāt".

If it is a "na't" (adjective) then the second letter of its plural form should have a "sukūn" like "ḍakhmah/ḍakhmāt" and "'ablah/'ablāt".

[Qur'ān 2:168]: ﴿O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.﴾

This verse was revealed about the tribes of Thaqīf, Khuzā'ah, 'Āmir ibn Ṣa'ṣa'ah and Banu Mudlij, who made certain food forbidden for themselves, like ḥarth (crops), cattle, baḥīrah, sā'ibah, waṣīlah and ḥāmī, so Allah Almighty said: ﴿eat from whatever is on earth﴾ "min" (from) is used because not all that is on the earth is edible or lawful to eat. ﴿[that is] lawful and good﴾ Arabic: "ḥalālan ṭayyiban" they are both "manṣūb" as "ḥāl" (circumstantial qualifier), whereas others said it is "manṣūb" as a "maf'ūl bihi" (object), meaning: eat what is lawful and good from the earth.

﴿do not follow the footsteps of Satan﴾ "khuṭuwāt" (footsteps): Shaybah, Nāfi', 'Āsim-in the narration of Abū Bakr-, Al-A'mash, Ḥamzah, Abū 'Amr, Ibn Kathīr-in the narration of Al-Bazziyy recited it "Khuṭwāt" with a "sukūn" on the "ṭā'" in all the Qur'ān.

Abū Ja'far, Abū Mijlaz, Az-Zuhriyy, Ibn 'Āmir, Al-Kisā'iyy, Ḥafṣ and Qunbul recited it with a "ḍammah" on the "khā'" and "ṭā'".

'Aliyy (may Allah be pleased with him), 'Amr ibn Maymūn and Salām recited it with a "ḍammah" on the "khā'" and "ṭā'" and a "hamzah" after the "ṭā'".

Abū As-Samāl Al-'Adawiyy and 'Ubayd ibn 'Umayr recited it as "Khaṭawāt". Those who recited it as such sought a simple pronunciation, and those who recited it with a "ḍammah" on the "ṭā'", gave it a "ḍammah" like the "khā'".

All nouns in the pattern "fa'lah", in the plural form will mostly have a "ḥarakah" on its "'ayn" (second letter) that is the same as the "ḥarakah" on its "fā'"

(first letter). Examples: "ẓulmah/ẓulumāt", "qurbah/qurubāt" and "ḥujrah/ḥujurāt". It is also correct to be with "takhfīf" i.e. "ẓulmāt, qurbāt and ḥujrāt". Al-Akhfash said: Those who recite it with a "ḍammah" on the "khā'" and "ṭā'" and "hamzah", i.e. "khuṭu'āt", believe that its singular is "khuṭ'ah" meaning (sin). Abū Ḥātim said: They merged the "fatḥah" with the letter "wāw", so it turned into "hamzah".

Scholars of the Qur'ān interpretation provided different views regarding the meaning of ﴿the footsteps of Satan﴾: 'Aliyy ibn Abī Ṭalḥah reported from Ibn 'Abbās his saying: "The footsteps of Satan are his actions."Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk said: "They are his sins.", whereas As-Suddi and Al-Kalbiyy said: "His obedience." 'Aṭā' reported from Ibn 'Abbās: "They are his slips and desires." Abū Mujlaz said: "Vows for doing acts of disobedience." Abū 'Ubaydah said: "The sins which one belittles."

Al-Qutaybi and Az-Zajjāj said: "The ways of Satan."

"Khuṭwah" is the space between two feet, but "Khaṭwah" means the step that one takes. ﴿Indeed, he is to you a clear enemy﴾ his enmity is evident and manifest, he expressed his enmity to you when he had refused to prostrate to your father Adam, peace be upon him, and beguiled him till he caused him to be expelled from Paradise. Then Allah Almighty further highlights Satan's enmity as He says:

[Qur'ān 2:169]: ﴿He only orders you to evil and immorality and to say about Allah what you do not know.﴾

{He only orders you to evil} to commit sins. "Sū'" (evil) refers to all that

encurs evil upon the person, it also means to sadden, as understood from Allah's saying: ﴿But when they shall see it nigh, the faces of those who disbelieve shall be sorry﴾ [Qur'ān 67:27] A poet also said:

(If time has already grieved me

It has pleased me a lot) He used "sā'ani" for grieved me.

﴿and immorality﴾ Arabic: "faḥshā'" which means disobedience and ugly words and deeds. It is a "maṣdar" (verbal noun) like "ba'sā'", "ḍarrā'" and "la'wā'". It could also be a "na't" (adjective) like "'adhr ā'" and "ḥasnā'".

Mutammim ibn Nuwayrah, an Arab poet said:

(His attire hides no immorality

He is pleasant and chaste) The Arabic equivalent of immorality that he used is "faḥshā'".

Scholars differed as regards to the meaning of "faḥshā'" (immorality) mentioned in this verse:

Bādhān reported from Ibn 'Abbās: "faḥshā' refers to all acts of disobedience that entail implementation of "ḥadd" (a prescribed corporal punishment) whereas "sū'" is all sins that do not entail implementation of "ḥadd"."

Ṭāwūs also reported from Ibn 'Abbās that he said: "It is what is not approved by the law and Sunnah," and 'Aṭā' quoted him as saying: "It is miserliness." As-Suddi said: "It is Zinā (unlawful sexual intercourse)."

Muqātil alleged that all occurrences of "faḥshā'" in the Qur'ān means Zinā, except in Allah's saying: ﴿Satan threatens you with poverty and orders you to commit faḥshā'﴾ [Qur'ān 2:268] which means withholding the Zakāh.

﴿and to say about Allah what you do not know﴾ regarding the prohibitions of crops and cattle.

[Qur'ān 2:170]: ﴿And when it is said to them, ﴿Follow what Allah has revealed,﴾ they say, ﴿Rather, we will follow that which we found our fathers doing.﴾ Even though their fathers understood nothing, nor were they guided?﴾

﴿And when it is said to them, ﴿Follow what Allah has revealed,﴾ Scholars differed regarding the interpretation of this verse:

Some of them said that it is a start of a new story, and that it is revealed about the Jews.

Based upon this, "lahum" (to them) alludes to something not mentioned.

Muḥammad ibn Isḥāq ibn Yasār reported from Muḥammad ibn Abī Muḥammad, the freed slave of Zayd ibn Thabit, said: Sa'īd ibn Jubayr-or 'Ikrimah reported that Ibn 'Abbās said: "The Messenger of Allah (PBUH) called the Jews to Islam, urged them to embrace it, and warned them of Allah's torment and anger. Rāfi' ibn Khārijah and Mālik ibn 'Awf said to him: 'Rather, we would follow what our fathers had followed, for they were better and more knowledgeable than us.' So, Allah Almighty revealed this verse."(1)

Others said: "Rather, this verse is linked to the verses preceding it, and that it is revealed about the Arab polytheists and the disbelievers of the Quraysh. They further differed about that: Aḍ-Ḍaḥḥāk reported from Ibn 'Abbās: {And when it is said to them, ﴿Follow what Allah has revealed,﴾} the verse speaks about the disbelievers of the Quraysh from Banu 'Abd Ad-Dār. they say, {﴿Rather, we will follow that which we found our fathers doing.﴾}: i.e. worshipping the idols. So, Allah Almighty said: ﴿Even though their fathers understood nothing,﴾ about the oneness of Allah and knowledge about Him ﴿nor were they guided?﴾ to the conclusive argument. According to this view, "lahum" (to them) goes back to His saying: ﴿And [yet], among the people are those who take other than Allah as equals [to Him]﴾

(1) **Assessment of the reliability of the chain of transmission:**
- It includes Muḥammad ibn Abi Muḥammad who is an unknown narrator.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/78-79, and Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/281 (1511) via the chain of transmission of Ibn Isḥāq on the authority of Muḥammad ibn Abī Muḥammad. Its chain of transmission is weak because Muḥammad ibn Abī Muḥammad is an unknown narrator.

Others also said: ﴿And when it is said to them, ﴿Follow what Allah has revealed,﴾﴾ regarding making lawful what they made lawful for themselves, from crops, cattle, sā'ibah, bahīrah, waṣīlah, hāmi, as well as other laws and rulings, and said: ﴿Rather, we will follow that which we found our fathers doing.﴾﴾ regarding what is lawful, what is unlawful, religion and methodology.

Based on this view, "lahum" refers to the people addressed by Allah's saying: ﴿O mankind, eat from whatever is on earth [that is] lawful and good﴾ turning the style from the address mode into the informative mode, as in the saying of Allah Almighty: ﴿until, when you are in ships and they sail with them by a good wind﴾ [Qur'ān 10:22] this view is the closest to soundness since the story comes shortly after Allah's saying: ﴿O mankind,﴾ so it is more likely that it relates to them, rather than those who take other than Allah as equals, given the number of verses between them and the lengthy speech involved.

Al-Kisā'iyy recited the verse by applying the "hal wa bal" iḍghām rule, where the letter "lām" in "hal" and "bal" is assimilated in eight letters: 1the "tā'" like in: "bal tu'thirūn" [Qur'ān 87:16]

and "hal ta'lam" [Qur'ān -2 [19:65 the "thā'" like in "hal thuwwiba" [Qur'ān -3 [83:36the "sīn" like in "bal sawwalat" [Qur'ān -4 [12:18the "zāy" like in "bal zuyyina"[Qur'ān 13:33]

5 - the "ḍād" like in "bal ḍallu"[Qur'ān 46:28]

6 - the "ẓā'" like in "bal ẓanantum"[Qur'ān 48:12]

7 - the "ṭā'" like in "bal ṭaba'a"[Qur'ān 4:155]

8 - the "nūn" like "bal nattabbi'u mā alfayna 'alayhi ābā'anā." [Qur'ān 2:170]

This rule applies exclusively to the "lām" of "bal" and "hal" because it is "sākin" by "binā'" (a case where the form of the word never changes), whereas the "lām" in other words are "sākin" due to certain causes, which when they are not applicable the "lām" is no longer "sākin".

Allah Almighty says: {Even though their fathers} "awa law" (even

though). The "wāw" is for "'aṭf" (conjunction), it is called "wāw ta'ajjub" (exclamation wāw), and the interrogative hamzah is added to it for reprimand and confirmation, that is why it is "manṣūb". The meaning is: "do they follow their fathers, even though they are ignorant?" The response is not mentioned because it is known ﴿understood nothing﴾

The wording is of a general indication, yet the meaning is specific since they understood well the affairs of the worldly life. So, the meaning is that they understood nothing about the religion ﴿nor were they guided?﴾ Then Allah Almighty sets for them an example as He says:

[Qur'ān 2:171]: ﴿The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand﴾

Scholars interpreted this verse in two ways:

Some said that "what hears nothing but calls and cries" refers to animals who have no reason like camels, cows, sheep, donkeys and the like. This is the opinion of Ibn 'Abbās, 'Ikimah, Mujāhid, Qatādah, 'Aṭā', Ar-Rabī', As-Suddi and most scholars of the Qur'ān interpretation.

Different views on the meaning of the verse:

Some said that the verse means: The example of you O Muhammad and that of the disbelievers with regard to admonishing and calling them to Allah is like…This is the view of Al-Akhfash and Az-Zajjāj.

Others said that it means: the example of the one who admonishes the disbelievers is {like that of one who shouts at what hears nothing but calls and cries}

This type of address is called: "muḍmar", and there are many examples for it in the Qur'ān, such as Allah's saying: ﴿And ask the city in which we were and the caravan in which we came - and indeed, we are truthful,﴾ [Qur'ān 12:82] A poet said:

(I will never greet Zayd, so long as I live

The same way I greet the commander)

Allah Almighty likens the one who admonishes the disbelievers to a shepherd who shouts at his sheep.

Al-Akhṭal said:

Shout at your sheep O Jarīr,

You just sold yourself to false illusion.

The Arabic verb that is equivalent to shout at is: na'aqa, yan'iqu and it is used in the verse and the cited poetic lines.

Just as these beasts hear the voice but do not understand it, benefit from it, or even understand what is said to them, a disbeliever as well does not benefit from your admonition if you command him to do good or forbid him from evil, except that he hears your voice.

Al- Ḥasan said: "Their example in what they accepted from their fathers and in what you brought to them, which they neither hear nor comprehend, is like the example of a shepherd who shouts at his sheep, when they hear his voice, they raise their heads and listens to the voice and call, but understand nothing of it. Then They return to their pastures without understanding his calls and shouts."

Others said: The meaning is: the example of the disbelievers' failure and inability to understand what they are told about Allah Almighty and His Messenger (PBUH), and the bad reception of their speech is like the example of the beasts that perceive nothing of the commands and forbiddances, as they only hear the sound. Such is the situation of a disbeliever in terms of his poor understanding and weak reasoning of what he is commanded or forbidden to do. Thus, the meaning applies to the one shouted at, while the speech is about the one who shouts, a style that is quite common in Arab speech. It is said, for example: so-and so fears you like they fear of a lion.

Others said that the meaning of the verse is: the example of the disbelievers' poor reasoning and lack of understanding is like the example of the shepherds talking to the animals that have no reason.

Others also said: The example of the disbelievers calling upon the idols that do not understand their calls is like the one who shouts at his sheep who benefit nothing from his shouts, but he only tires himself by his calls and shouts. That is exactly like a disbeliever who gets nothing from calling upon his false gods and his worship of the idols except suffering and affliction, gaining no benefit. This is evidenced by the saying of Allah Almighty as He describes the idols: ﴿If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you.﴾ [Qur'ān 35:14] and this is a valid interpretation. Others interpreted the verse in a different way:

The example of the disbelievers calling upon idols and worshiping them is like the example of a man who cries out inside a hollow of a mountain so he is responded to by his own echo that answers him but does not benefit him.

{deaf,} in Arabic: "ṣumm", and the Arabs used to call someone who hears, yet understands nothing of what he hears: "aṣamm" A poet once said:

(He is deaf when it comes to what offends him, though he has good sense of hearing) the word "aṣamm" is used for (deaf).

﴿dumb﴾ they do not say good words {and blind,} they do not see the guidance ﴿so they do not understand.﴾.

[Qur'ān 2:172]: ﴿O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.﴾ Eat the good things of crops, livestock and other edibles.

Abū Hurayrah narrated that the Messenger of Allah (PBUH) said: **"Allah, Glory be to Him, is Good and accepts nothing but what is good. Indeed, Allah has commanded the believers with what He commanded the Messengers, so He said: {[Allah said], "O messengers, eat from the good foods} and said: {O you who have believed, eat from the good things which We have provided for you} Then He (PBUH) mentioned a man on a long journey, shaggy, dusty, stretching his hands to the sky and saying: 'Oh, Lord, Lord,' yet his food is ill-gotten, his drink is ill-gotten, his clothing is ill-gotten, and he is nourished with ill-gotten stuff, so how would his supplication be answered?'"**

﴿and be grateful to Allah﴾ for his blessings {if it is [indeed] Him that you worship.﴾ The Prophet (PBUH) said: **"Allah, Exalted in Might said: 'I and the Jinn and mankind are in a tremendous report. I create, then others than Me are worshiped. I give provision, then others than Allah are shown gratefulness."**

Then Allah Almighty clarified to them what He has forbidden for them.

[Qur'ān 2:173]: ﴿He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither seeking corruption nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.﴾

﴿He has only forbidden to you dead animals,﴾ Abū 'Abdur-Raḥmān AsSulamiyy recited: "innama ḥaruma", not "innama ḥarrama", and with a "ḍammah" on "maytatu", "damu" and "laḥmu al khinzīr" as subjects of the verb "ḥaruma".

It is also reported that Abū Ja'far recited: "ḥurrima" and the words following it as "marfū'". This recitation has two justifications:

First: The "fā'il" (subject) is not defined.

Second: "maytatu" is "marfū'" as "khabar inna".

Ibrāhīm ibn Abī 'Ablah recited: "ḥarrama" and the words following it as "marfū'", as "kabar inna" considering that the "mā" in "innamā" is "ism mawsūl" (meaning: what) and is "manṣūb"

as "ism inna". This is similar to the saying of Allah Almighty: {What they have crafted is but the trick of a magician} [Qur'ān 20:69] the Arabic equivalent of "what " in the verse is "innama".

The others recited: "maytata" as "manṣūb", being and object of the verb "ḥarrama", and considered "innama" a single word denoting confirmation and assertion.

Abū Ja'far recited: "mayyitah" with "shaddah" on the "yā'" instead of "maytah" in all its occurrences in the Qur'ān, whereas the other Qurrā' recited

it with "shaddah" in some occurrences and without it in others. Those who recited it with "shaddah" stated that its origin is "maywit", then the "yā'" is merged with the "wāw" turning it into a "yā'" with "shaddah" and "kasrah", like the case with "sayyid", "jayyid" and "ṣayyib".

On the other hand, those who recited it without "shaddah" sought an easier pronunciation, like the case with "hayyin/hayn", "layyin/layn", for both forms are correct, yet one is easier than the other.

A poet once said"

Laysa man māta fastrāḥa bimaytin

Innamal maytu mayyitul aḥyā'i

(The dead is not he who died and had rest,

The true dead is he who is dead while actually alive).

He used both forms: "mayt" and "mayyit".

Abū Mu'ādh reported that the early scholars of "naḥw" (Arabic syntax) maintained that "mayt" has no "shaddah" when used for someone who is already dead, whereas "mayyit" with "shaddah" is one who is yet to die, but will eventually die.

Allah Almighty said: ﴿Indeed, you are to die, and indeed, they are to die.﴾ [Qur'ān 39:30] where the words "mayyit" and "mayyitūn" are used. The scholars are unanimous on this recitation, Allah knows best.

"Maytah" is an expression for any animal who died without proper slaughter according to Islamic law.

"Dam" refers to flowing blood as indicated by the saying of Allah Almighty: ﴿or blood spilled out﴾ [Qur'ān 39:30] so the prohibition is restricted to that type of blood.

This verse is further restricted by the Ḥadīth where the Prophet (PBUH) said: **"Two types of animals which have died a natural death and two types of blood have been made allowable to us, the two which die a natural death being the fish and the locust, and the two types of blood being the liver and the spleen."**

﴿the flesh of swine,﴾ this includes all parts and body of swine, yet flesh is mentioned in specific as it constitutes the majority of its formation.

﴿and that which has been dedicated to other than Allah.﴾ meaning such animals slaughtered for the sake of idols or other worshiped false gods, as stated by Ibn 'Abbās, Mujāhid, Qatādah and Aḍ-Ḍaḥḥāk.

"Ihlāl" in origin means raising the voice, like the "Ihlāl" in Ḥajj which means raising the voice with Talbiyah.

Ibn Aḥmar, a poet said:

(The riders shout as they saw the star

Just like a pilgrim reciting Talbiyah on his mount). He used the word "yuhill" for (shout) and (reciting Talbiyah).

"Ihlāl" is also used for the newborn's cries when coming out of his mother's womb.

It is also mentioned in a Ḥadīth: "How would I pay "diyah" for one who has neither spoken, cried upon childbirth, drunk nor eaten. There is no "diyah" in this case."

"Ihlāl" could also mean heavy rainfall and the sound it produced when falling on the earth.

Allah Almighty said: ﴿and that which has been dedicated to other than Allah﴾ because when the polytheists slaughtered sacrifices for their deities, they would raise their voices with the names of such deities, which became a habit of them and the one who slaughtered was called "muhill" regardless of whether or not he mentioned the name of his deities loudly.

Ar-Rabī' ibn Anas and others said: ﴿and that which has been dedicated to other than Allah﴾ alludes to what is slaughtered without mentioning the name of Allah on it.

Az-Zuhriyy said: "It refers to those who say: "In the name of Christ." The verse is specific to the People of Book, which is the saying of Allah Almighty: ﴿ and the food of those who were given the Scripture is lawful for you﴾ [Qur'ān 5:5]

Ḥaywah reported from 'Uqbah ibn Muslim and Qays ibn Rāfi' Al-Ashja'i that they said: "It was lawful for us to eat the animals slaughtered on the feasts of the churches, and the bread and food given to us as gifts. It is the food of the People of the Book." Ḥaywah said: "I said to him: 'What about the saying of Allah Almighty: ﴿and that which has been dedicated to other than Allah﴾? He said: This verse refers to the Magi, idolaters and polytheists.

﴿But whoever is forced [by necessity],﴾: Arabic: "faman iḍṭurra" 'Āṣim, Ḥamzah, Ya'qūb and Abū 'Amr recited it with a "kasrah" on the "nūn" in all similar occurrences in the Qur'ān like: "an iqtulu" and "aw ikhrujū" [Qur'ān 4:66] based on the rule that "zajm" is changed into "kasr" (when it comes successively in two letters). The other Qurrā' recited it with a "ḍammah" on the "nūn", based on the rule that the first letter of the verb following "an" is "sākin" on account of the "waṣl", so they transferred its "ḍammah" to the "nūn".

Ibn Muḥayṣin recited: "faman iṭṭurra", assimilating the "ḍāḍ" with "ṭā'", making it a pure "ṭā'".

Abū Ja'far recited: "faman uḍṭirra", giving the "ṭā'" the "kasrah" of the assimilated "rā'", because the verb originaly reads: "uḍṭurira", derived from "ḍarūrah" in the pattern: "uftu'ila". The others recited it: " "uḍṭurra" according to the basic rule.

Its meaning is: being forced or compelled. Mujāhid said: "It means being under coercion, like when a man is seized by the enemy and forced by them to eat swine flesh or perform other acts of disobedience."

﴿neither seeking corruption [it] nor transgressing [its limit],﴾ "ghayra" is "manṣūb" as "ḥāl", while others said the reason is "istithnā'".

If "ghayra" can be correctly replaced by "lā", then it is "ḥāl", and if correctly replaced by "illā", then it is "istithnā'".

﴿neither seeking corruption nor transgressing [its limit],﴾

Baghy in Atabic means to commit corruption deliberately, that is why adultery is called "bighā'". Allah Almighty says: ﴿And do not compel your slave girls to prostitution, if they desire chastity,﴾ [Qur'ān 24:33] using the

term “bighā'” for adultery, and says also: ﴿nor was your mother unchaste.﴾ unchaste: “baghiyyan” [Qur'ān 19:28]

“'Udwān” in origin means injustice and transgression of limits.

Scholars of Qur'ān hold different opinions regarding the meaning of “ghayra bāghin wala 'ādin”:

Some of them said: “ghayra bāghin” means not committing banditry. “wala 'ādin”: rebelling against the rulers, opposing the community and fighting them with his sword. Whoever goes out to cut off the ties of kinship, spread fear on the roads, cause corruption in the land, flees from his master (if he is a slave), or from someone he owes a debt, seek to commit an act of disobedience in any way whatsoever, then he is forced to eat a dead animal, it is not permissible for him to eat it, or he is forced to drink alcohol when thirsty, it is not permissible for him to drink it either. He is not entitled to such concessions nor is he honored.

But if he goes out lawfully in obedience to Allah, then he is permitted to do so.

This is the opinion held by Mujāhid, Sa'īd ibn Jubayr, Aḍ-Ḍaḥḥāk, AlKalbiyy and Yamān. It is also the opinion adopted by Ash-Shāfi'iyy as he said: If we said it is lawful for him to do this while engaging in such unlawful actions, then we are aiding him in his evil and wrongdoing.

Instead, he must repent first, then be given such permission.

Others said: “baghy” and “'udwān” in the verse are related to food and drink, as stated by Abū Hanīfah, may Allah have mercy upon him, and he deemed it absolutely permissible for a person in a situation of necessity to eat dead animals, even if he is disobedient.

Scholars of Qur'ān interpretation further disagreed about the details of this explanation:

Al-Ḥasan, Qatādah, A-Rabī' and Ibn Zayd: “ghayra bāghin” he is not seeking to eat dead animals without being forced to, “wala 'ādin”: not

transcending the limits of what is lawful to what is unlawful by eating dead animals though not forced to.

Muqātil ibn Ḥayyān said: "ghayra bāghin" means: not deeming it lawful, "wala 'ādin": taking provision therefrom.

As-Suddi said: "ghayra bāghin" means: not eating it driven by desire for the sake of pleasure, "wala 'ādin" not eating so much until satiation, as he should only eat what saves him.

Shahr ibn Ḥawshab said: "ghayra bāghin" not going beyond the permitted limit, "wala 'ādin": by giving up what is made permissible for him, and refraining from eating it.

Masrūq said: "I was told that whoever was forced by necessity to eat dead animals, yet he refrained until he died as a result, he will enter Hell.

Scholars also differed regarding the amount permissible to be eaten from a dead animal in cases of necessity:

Some said: It is the amount sufficient to keep him alive. This is one of the two opinions held by Ash- Shāfi'iyy and the one adopted by Al-Muzaniyy.

Another opinion states that one can eat from it until he is satiated.

Muqātil ibn Ḥayyān said: He must not eat more than three morsels.

Sahl ibn 'Abdullah said: "ghayra bāghin" not parting with the Muslim community, "wala 'ādin": not introducing innovation in religion, or acting against the sunnah, because the one engaged in religious innovations is not permitted to eat unlawful stuff in cases of necessity.

﴿there is no sin upon him.﴾ for eating it. ﴿Indeed, Allah is Forgiving﴾ for eating what is unlawful due to necessity ﴿and Merciful﴾ since He permitted that.

[Qur'ān 2:174]: ﴿Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment﴾

Juwaybir reported from Aḍ-Ḍaḥḥāk that Ibn 'Abbās said: "Kings asked the Jews before the advent of Muhammad (PBUH): 'What do you find in the Torah?' The Jews said: 'We find in the Torah that Allah Almighty will send after Christ a prophet called Muhammad, with the prohibition of adultery, alcohol, (unlawful) amusements, and bloodshed. Afterwards, when Allah sent Muhammad (PBUH) (and he settled in Medina), the kings said to the Jews: 'Is this the prophet that you find in your book?' The Jews said - coveting the wealth of the kings: 'This is not that prophet,' so the kings gave them wealth. Therefore, Allah Almighty revealed this verse; exposing the lies of the Jews."(1)

Al-Kalbiyy reported from Abū Ṣāliḥ from Ibn 'Abbās: "It was revealed about the leaders of the Jews and their scholars. They used to receive gifts and excess money from the lowly people, and they hoped that the anticipated prophet would be from them. When Muhammad (PBUH) was sent from among others, they feared the loss of their livelihood and leadership. They changed the description of the prophet mentioned in the Torah, and presented it to them saying: 'This is the description of the prophet who will emerge at the end of time, it is not similar to the description of this Prophet who is in Makkah.' So Allah Almighty revealed: {Indeed, they who conceal what Allah has sent down of the Book﴾(2) meaning: the description of Muhammad

(1) **Assessment of the reliability of the chain of transmission:**
- It contains Juwaybir who is a very weak narrator.
- **Authentication of Hadith:**
- Abū Ḥayyān mentioned it in Al-Baḥr Al-Muḥīṭ 1/666 on the authority of Ibn 'Abbās, Ibn Ḥajar cited it in Al-'Ujāb fi Bayān Al-Asbāb 1/420, and As-Suyūṭī in Ad-Durr Al-Manthūr 1/309, he attributed it to Ath-Tha'labī and judged its chain of transmission as weak.

(2) **Assessment of the reliability of the chain of transmission:**
- It includes Al-Kalbī who is accused of lying, and Abu Ṣāliḥ who is a weak narrator.
- **Authentication of Hadith:**
- Cited by:
- Al-Wāḥidī in Asbāb An-Nuzūl (p.52).
- Al-Baghawī in Ma'ālim At-Tanzīl 1/184.
- Ar-Rāzī in Mafātīḥ Al-Ghayb 5/25-26.
- Al-Khāzin in Lubāb At-Ta'wīl 1/142.
- Abū Ḥayyān in Al-Baḥr Al-Muḥīṭ 1/466.

(PBUH) and his prophethood ﴿and exchange it﴾ the description they concealed ﴿for a small price﴾: insignificant transient gains, meaning: the food stuff that they used to get from their lowly people."

﴿those consume not into their bellies except the Fire.﴾: the word "bellies" is used because it denotes devouring and waste of money, when it is said: "so-and-so ate my money" that means that such a person caused damage to his money and wasted it. It is also said: "he spoke to him by his tongue," since there are other possibilities of speaking to him through texting or messaging. Another example is: "he gave it to him by his hand." A poet said:

You looked, but saw nothing with your eyes. ﴿except the Fire.﴾ meaning: except what leads them to the Fire, namely, bribes, unlawful gains, and the price they took in exchange of faith and Islam. As all these lead to the Fire, Allah referred to it as Fire, as similar to His saying: ﴿Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire﴾ [Qur'ān 4:10] i.e. their end will be in the Fire. The Prophet (PBUH) also said about the one who uses gold and silver utensils for drinking: "he is but swallowing Hell-fire into his belly." He used the present to tell them what will happen in the future.

﴿And Allah will not speak to them on the Day of Resurrection,﴾ He will not say to them words that please and benefit them as stated by scholars of Tafsīr. According to scholars of Arabic rhetoric, this statement implies that He will be angry with them, as when it is said: "so-and-so does not speak to so-and-so," which indicates that he is angry with him. ﴿nor will He purify them﴾: He will not purify them from the filth of their sins and will not praise them. ﴿And they will have a painful punishment﴾.

[Qur'ān 2:175]: ﴿Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!﴾

Scholars provided different views regarding the meaning of "mā" in

- Ibn Ḥajar in Al-'Ujāb fi Bayān Al-Asbāb 1/419.
- As-Suyūṭī in Lubāb An-Nuqūl (p.30), and Ad-Durr Al-Manthūr 1/309. He judged its chain of transmission as weak due to the weakness of Al-Kalbī's narrations.

"fa mā aṣbarahum", some said that it is exclamatory, which is interpreted in multiple ways:

Al-Ḥasan, Qatādah and Ar- Rabī' said: It means: "By Allah, they will have no patience to endure it, yet how daresome they are to do such deeds that bring them close to it." They argue that this is a Yemeni dialect.

Al-Farrā' said: "Al-Kisā'i told me that the judge of Yemen told him that two litigants sought his judgment, and one of them had to swear an oath, which he did. Thereupon, his opponent said: 'How patient are you in pursuit of (the punishment of) Allah,' meaning: how daresome are you before Allah."

Al-Mu'arrij said: ﴿How patient they are in pursuit of the Fire!﴾: how patient they are for any deed that leads them to the Fire, because they were aware that whoever opposes the Prophet (PBUH) will be among the denizens of Hell. Al-Kisā'i and Quṭrub said: "It means: how patient they are in their perseverance in doing deeds of the people of the Fire." Mujāhid said: "How keen they are in doing the deeds of the people of the Fire."

It was also said that the meaning is: "How long they will remain in the Fire," like when people say: "How patient is so-and-so for beating and imprisonment."

'Aṭā', As-Suddi, Ibn Zayd and Abū Bakr ibn 'Ayyāsh said: "mā" is interrogative, so the meaning is: what made them patient for enduring the Fire when they gave up the truth and followed falsehood. Others also said that it denotes despise.

[Qur'ān 2:176]: ﴿That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.﴾

"Dhālika" (that) punishment is deserved by them for Allah has revealed the Book in truth, yet they differed over it. Thus, "dhālika" is in a position of "raf'". Others said that it is in a position of "naṣb", as the meaning is: we did that to them because Allah has revealed the Book in truth, yet they differed over it and disbelieved in it. Al-Akhfash further said: the "khabar" of "dhālika" is "muḍmar" (concealed/implicit). Some further said: "dhālika" refers to their actions of disbelief, disagreement and indolence with Allah

because He has revealed the Book in truth, and the confirmation of this is that Allah says about them: ﴿Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe. Allah has set a seal upon their hearts﴾ [Qur'ān 7-2:6]

﴿And indeed, those who differ over the Book﴾ They believed in some parts of it and disbelieved in some parts ﴿are in extreme dissension.﴾ in extensive disagreement and error.

[Qur'ān 2:177]: ﴿Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask

[for help], and for freeing slaves; [and who] establishes prayer and gives Zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.﴾

Ḥamzah and Ḥafṣ recited "laysa-l-birra" with a "fatḥah" on the "rā'" while the other Qurrā' recited it with a "ḍammah". Those who recited it with a "ḍammah" considered it "ism laysa" and its "khabar" is His saying: "an tuwallū". On the other hand, those who recited it with "fatḥah" considered it "khabar laysa".

[326] Muhammad ibn Nu'aym reported that Al-Ḥusayn ibn Ayyūb said: 'Aliyy ibn 'Abdul-'Azīz said: Al-Qāsim ibn Sallām said: "Ḥajjāj ibn Hārūn reported from 'Abdullah and Ubayy ibn Ka'b that they recited: "laysa-lbirru bi'an tuwallū" adding a "bā'" to "an"."(1)

(1) **[326] Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission because Hārūn ibn Mūsā was not a contemporary of 'Abdullah and Ubayy.
- **Authentication of Hadith:**
- We did not find it. As-Suyūṭī attributed it to the compiler in Ad-Durr Al-Manthūr, and to Abū 'Ubayd in Faḍā'il Al-Qur'ān. Ibn Jinnī attributed the recitation to both of them in Al-Muḥtasib 1/117, An-Naḥḥās in I'rāb Al-Qur'ān 1/297, Makkī in Al-Kashf 'an Wujūh Al-Qirā'āt As-Sab' 1/281. Ibn Khālawayh attributed it to Ibn Mas'ūd in Mukhtaṣar fi Shawādh Al-Qur'ān (p.18).

Scholars of Tafsīr provided different commentaries on this verse. Some of them said that Allah Almighty is referring to the Jews and Christians in this verse, that is because the Jews used to pray towards the direction of the west, facing Jerusalem, whereas the Christians used to pray towards the direction of the east. Each party claimed that righteousness was in praying in the manner they did it. Therefore, Allah Almighty told them that their faith and actions are irrelevant to righteousness, and that righteousness is what He stated in the verse. This is the verse adopted by Qatādah, Ar-Rabī', Muqātil ibn Hayyān and 'Awf Al-A'rābiyy.

Others stated that the believers are those addressed by the verse, that is because once a man asked the Prophet (PBUH) about righteousness, so Allah Almighty revealed this verse. The Prophet (PBUH) summoned the man and recited the verse to him. That incident happened during a time when the ordinances of Islam were not yet revealed, and a man who embraced Islam by bearing witness that there is no god but Allah and that Muhammad is the Messenger of Allah, would pray while facing any direction whatsoever, and if he died on that practice, Paradise would be confirmed for him. After the Messenger of Allah (PBUH) had immigrated, and the ordinances of Islam had been revealed, (and the Qiblah was turned to the direction of the Ka'bah and the Hudūd were prescribed), Allah revealed this verse, explaining that righteousness is not all about praying, while neglecting other good deeds.

{but [true] righteousness is} Nāfi' and Ibn 'Āmir recited "lākini-l-birru" with a light "nūn" and a "ḍammah" on the "r ā'" in its two occurrences. This is the opinion adopted by Ibn 'Abbās, Mujāhid, Aḍ-Ḍaḥḥāk, 'Aṭā' and Sufyān.

﴿but [true] righteousness is [in] one who believes in Allah﴾ "man" (who) is the "khabar" of "birr" (righteousness).

Scolars held different views about the interpretation of the verse: Some said that "man" is "khabar" of "birr", and accordingly the meaning is: righteousness is to believe in Allah, Exalted be He. It is common in Arabic to make "ism" a "khabar" of a "fi'l", like saying: True righteousness (which is

"fi'l") is to maintain ties of kinship, conceal charity. This is the view of Al- Al-Farrā' and Al-Mufaḍḍal ibn Salamah.

Al- Farrā' cited the following poetic line in confirmation of this rule:

(By your life, youth is not marked by the growth of beards

But by displaying courage and magnanimity)

He made the growth of beards a "khabar" for youth.

Others said that the meaning is: But rather, true righteousness is righteousness of the one who believes in Allah, so the first mention of it suffices against the second, like when it is said: generosity is Ḥātim, courage is 'Antarah, and poetry is Zuhayr, instead of saying generosity is the generosity of Ḥātim, courage is the courage of 'Antarah, and poetry is the poetry of Zuhayr.

An-Nābighah Al-Ja'diyy, an Arab poet said:

(How communicate you with someone whose companionship is like Abū Marḥab)

i.e. like the companionship of Abū Marḥab (a nickname by which Arabs referred to one's shadow). This is the view of Quṭrub, and the one adopted by Al- Farrā' and Az-Zajjāj. Abū 'Ubaydah said: "The meaning is: But the righteous one is he who believes in Allah, as similar to Allah's saying: ﴿And the sequel is for righteousness.﴾ [Qur'ān 20:132]

i.e. for those who are righteous." Others also said that the verse means: But he who has righteousness is the one who believes in Allah, as reported by Az-Zajjāj, like in Allah's saying: ﴿There are [varying] degrees in the sight of Allah﴾ [Qur'ān 3:163]

i.e. they have varying degrees in the sight of Allah.

Al-Mubarrid said: "Were I to be one of the reciters I would recite: "albarr" instead of "al-birr", "al-barr" means a righteous person, and its plural is "bararah" and "abrār". "Birr" means compassion and kindness, and it could mean truthfulness as well. "Birr" may also be used for faith and piety which are the meanings intended by this verse. The evidence of this is the saying of

Allah Almighty: ﴿is [in] one who believes in Allah , the Last Day, the angels,﴾ all of them {the Book,} i.e. all the revealed scriptures ﴿and the prophets﴾ all of them ﴿and gives wealth, in spite of love for it,﴾ Arabic: 'ala ḥubbihi": they differed regarding the "hā'", some said that it refers to wealth: which means that he gives wealth even though he is in a good condition, and loves his wealth and likes to keep it. This is supported by Ibn Mas'ūd's commentary of this verse as he said: "That you give this money when you are healthy, like to keep it, wish to live for long, fear poverty, and do not wait till you are on your death bed, then say: I give such-and-such to so-and-so." Some scholars attributed this tradition to the Prophet (PBUH).

Others said that the "hā'" refers to Allah Almighty, so the meaning is: they give wealth for their love for Allah Almighty. Al-Ḥusayn ibn Al-Faḍl said: "due to their love for giving." ﴿to relatives﴾ the person's kinship.

[327] Abū 'Amr Aḥmad ibn Abī Al-Furātiyy reported: Al-Haytham ibn Kulayb said: Muḥammad ibn 'Ubaydillah Al-Munādi said: Yazīd ibn Hārūn said: Ibn 'Awn reported that Ḥafsah bint Sīrīn reported from Umm Rā'iḥ bint Ṣulay' from Salmān ibn 'Āmir that the Prophet (PBUH) said: **"Charity you give to the needy is one charity, and the charity you give to a relative is two, because it is counted as charity and an act of kindness to a relative."**(1)

(1) **[327] Assessment of the reliability of the chain of transmission:**
- It includes the shaykh of the compiler who was neither accredited nor discredited by hadith critics. Umm Rā'iḥ is an acceptable narrator.The hadith was narrated via authentic chains of transmission on her authority. Her narration was supported by other chains of transmission back to the same source companion, and had a Shāhid (corroborating narration).
- **Authentication of Hadith:**
- Narrated by:
- An-Nasā'ī in his collection, Book of Zakah, Chapter: Giving Charity to Relatives 5/92 via Khālid's chain of transmission.
- Ibn Mājah in his collection, Book of Zakah, Chapter: Excellence of Charity (844), and Imam Aḥmad in Al-Musnad 4/17 (16227) via Wakī"s chain of transmission. He also narrated it on the authority of Ibn Abī 'Adiyy in Al-Musnad 4/18 (16235), and on the authority of Abī 'Āṣim Al-Baṣrī Ad-Dārimī in As-Sunan (1722).
- Via the chain of transmission of Bishr ibn Al-Mufaḍḍal, Ibn Khuzaymah narrated it

[328] Aḥmad ibn Ubayy reported that Al-Haytham said: Al- 'Abbās ibn Muḥammad Ad-Dūriyy said: 'Abdullah ibn Az-Zubayr Al-Ḥumaydi said:

Sufyān ibn 'Uyaynah reported from Az-Zuhriyy from Ḥumayd ibn 'AbdurRaḥmān from his mother Umm Kulthūm bint 'Uqbah ibn Abī Mu'ayt said that she heard the Messenger of Allah (PBUH) say: "The best charity is the one given to a spiteful relative."(1)

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in his Ṣaḥīḥ 4/77 (2385) and Ibn Hibbān in his Ṣaḥīḥ as reported in Al-Iḥsān 8/132 (3344).

- Al-Ḥākim in Al-Mustadrak 1/564 and said that it is Ṣaḥīḥ. Al-Bayhaqī narrated it on Al-Ḥākim's authority in As-Sunan Al-Kubrā via the chain of transmission of 'Uthmān ibn 'Umar, all on the authority of Ibn 'Awn.
- Via the chain of transmission of 'Āṣim Al-Aḥwal, At-Tirmidhī narrated it in his collection, Book of Zakah, Chapter: What Has Been Reported About Giving Charity to Relatives (658), Imam Aḥmad in Al-Musnad 4/17 (16228), Ad-Dārimī in his Musnad (1723) and Al-Ḥumaydī in his Musnad 2/363 (823).
- Via Hishām, Imam Aḥmad narrated it in Al-Musnad 4/18, 214 (16233) and Al-Bayhaqī in As-Sunan Al-Kubrā 4/174.
- Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 6/275 (6209) via Qatādah, all of them on the authority of Ḥafṣah bint Sīrīn with the same chain of transmission and a similar wording.
- Imam Aḥmad narrated in Al-Musnad 4/18, 314 (16228,17884) and Ibn Zanjawayh in Al-Amwāl 2/775 (1339) both via Ḥafṣah via Salmān with this chain of transmission. At-Tirmidhī 3/47-48 said: Shu'bah narrated on the authority of 'Āṣim on the authority of Ḥafṣa bint Sīrīn on the authority of Salmān ibn 'Āmir, but he did not mention Ar-Rabāb. The hadith of Sufyān Ath-Thawrī and Ibn 'Uyaynah is more authentic.
- Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 6/274 (6204) and Ibn Qāni' in Mu'jam Aṣ-Ṣaḥābah 1/284 both on the authority of Ḥammād ibn Salamah from Ayyūb, Hishām and Ḥabīb from Muḥammad ibn Sīrīn from Salmān ibn 'Āmir with this chain of transmission and a similar wording. This is an authentic chain of transmission and it has some corroborating narrations, one of which is the hadith of Zaynab, wife of Ibn Mas'ūd that is narrated by Al-Bukhārī in his collection, Book of Zakah, Chapter: Giving Zakah to the Husband and Orphans under One's Guardianship (1466), and Muslim, Book of Zakah, Chapter: Giving Charity to Relatives, Husband, and Children (1000) in a lengthy version which includes the statement: "They get two rewards, one for showing kindness to relatives, and another for giving charity."

(1) **[328] Assessment of the reliability of the chain of transmission:**

- It includes the shaykh of the compiler who was neither accredited nor discredited by hadith critics. The rest of narrators are all reliable.

[329] Aḥmad ibn Ubayy reported that Muḥammad ibn 'Imrān said: AlḤasan ibn Sufyān said: Ibn Abī Shaybah reported: Ya'lā ibn 'Ubayd said: Muḥammad ibn Isḥāq reported from Bukayr ibn 'Abdullah ibn Al-Ashajj from Sulaymān ibn Yasār from Maymūnah the wife of the Prophet (PBUH) said: "I emancipated a slave maid of mine, then the Prophet (PBUH) entered upon me and I told him that I emancipated her. Thereupon he said: "May Allah reward you, but if you gave it to one of your maternal uncles, it would be a greater reward for you."(1)

- **Authentication of Hadith:**
- Narrated by Al-Ḥumaydī in Al-Musnad 1/157 (328).
- Ibn Khuzaymah in his Ṣaḥīḥ 4/78 (2386) on the authority of Aḥmad ibn 'Abdah.
- Ibn Abī 'Āṣim in Al-Āḥād wa Al-Mathānī 5/477 (3173) on the authority of Ya'qūb ibn Ḥumayd.
- Ibn Abī 'Āṣim in the same reference, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 25/80 (204) both via Ibn Abī 'Umar's chain of transmission, all on the authority of Sufyān.
- Al-Ḥākim in Al-Mustadak 1/406-407 and said: It is Ṣaḥīḥ according to the conditions of authenticity stipulated by Muslim, but it is not narrated by Al-Bukhārī or Muslim. 1/406-407. Al-Bayhaqī narrated it from Muslim in As-Sunan Al-Kubrā 7/27, and in Shu'ab Al-Imān 3/239 (2427) via the channel of Ma'mar on the authority of Az-Zuhri with this chain of transmission and the same wording. Imam Ahmad also narrated it in Al-Musnad 5/416 (23530) and Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 4/138 (3923) via the channel of Al-Ḥajjāj from Az-Zuhri from Ḥakīm ibn Bashīr on the authority of Abū Ayyūb Al-Ansār ī with this chain of transmission as Marfū'. Abū 'Ubayd narrated it in Al-Amwāl (p.441) (914) via the channel of Ibrāhim ibn Yazīd Al-Makkī from Az-Zuhrī from Sa'īd ibn Al-Musayyib from Abu Hurayrah as Marfū'. Abū 'Ubayd narrated it in Al-Amwāl (p.442) (915) and ibn Zanjawayh in Al-Amwāl 2/778 (347) both of them via the channel of 'Aqīl ibn Khālid on the authority of Az-Zuhrī as Mursal. Ibn Ḥajar said: "All these channels are relying upon Az-Zuhri with some differences. The strongest in memorization among them is Sufyān ibn 'Uyaynah, and 'Aqīl is stronger than him and his narration is the closest to the correct one. Al-Kāf Ash-Shāf 1/219. I said: "The narration of Sufyān is worthier to be given precedence as Ma'mar has a narration that supports his."

(1) **[329] Assessment of the reliability of the chain of transmission:**
- It includes Al-Furātī who was neither accredited nor discredited by hadith critics. I could not verify who Muḥammad ibn 'Imrān is. There is also Ibn Isḥāq who is Mudallis. The text of the hadith is authentic from other chains of transmission.
- **Authentication of Hadith:**
- Narrated by Abu Dāwūd in his collection, Book of Zakah, Chapter: Maintaining Ties

﴾orphans, the needy, the traveler,﴿ "Ibn as-sabīl" is a wayfarer.

Scholars gave various explanations for "Ibn as-sabīl": Abu Ja'far Al-Bāqir and Mujāhid said that it means a traveler who is fara way from his people and passes by you. Qatādah said: "he is a guest who enters upon a person." He added: "We were told that the Prophet of Allah (PBUH) used to say: "Whoever believes in Allah and (the Last Day), let him be hospitable to his guest." And said: "Hospitality extends over three days and what is beyond that (more than three days) is charity."

A traveller and a guest who frequently departs and returns are called "ibn as-sabīl" (son of the way) because of his constant journeying on the way. The one who has lived for a long time is called "son of days and nights", and the bird who settles beside a water source is called "son of water."

Dhū Ar-Rummah, an Arab poet said: (I cut the way and the Thurayya (Pleiades) appeared like a hovering bird)

He used "ibn mā'in" (son of water) for the bird.

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of Kinship (1690), An-Nasā'ī in As-Sunan Al-Kubrā 3/179 (4932) and Al-Ḥākim in Al-Mustadak and said: It is Ṣaḥīḥ according to the conditions of authenticity stipulated by Muslim, but it is not narrated by Al-Bukhārī or Muslim 1/575. They all narrated it via the channel of 'Abdah ibn Sulaymān. Yazīd ibn Abī Ḥabīb and 'Amr ibn Al-Hārith disagreed with him. Al-Bukhārī narrated it in his collection, Book of Gift and Its Excellence, Chapter: A Woman's Gift to Other Than Her Husband (2592) via the channel of Yazīd. Muslim also narrated it in his collection, Book of Zakah, Chapter: Excellence of Providing for Relatives and Husband and Giving Them Charity (999) via the channel of 'Amr, both of them on the authority of Bukayr ibn 'Abdullah ibn Al-Ashajj who said he heard Kurayb the freed slave of Ibn 'Abbās say that he heard Maymūnah relate the hadith with a similar wording.

- Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 24/23 on the authority of 'Ubayd ibn Ghannām who said: It was related to us through this chain of transmission by Ibn Abī Shaybah.
- Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 23/440 via the channel of Aḥmad ibn Khālid Al-Wahbi, both on the authority of Muḥammad ibn Isḥāq with this chain of transmission.
- Aḥmad in Al-Musnad 6/332 (26817) on the authority of Ya'lā ibn 'Ubayd with this chain of transmission.

﴿those who ask [for help],﴾: those who ask for food and charity.

[330] Aḥmad ibn Ubayy reported that Manṣūr ibn Muḥammad said: Muḥammad ibn Ayyūb said: Al-Qa'nabiyy said: 'Abdur-Raḥmān ibn Abī Al-Mawāl reported from 'Abdullah ibn Al- Ḥasan from his mother Fāṭimah bint Al-Ḥusayn that the Messenger of Allah (PBUH) said: **"A beggar has a right, even if he comes on a horse."**(1)

(1) **[330] Assessment of the reliability of the chain of transmission:**

- It includes Al-Furātī and Manṣūr ibn Muḥammad who were neither accredited nor discedited by hadith critics. A Mursal chain of transmission.
- **Authentication of Hadith:**
- Narrated by Abu Dāwūd in his collection, Book of Zakah, Chapter: Right of the Beggar (1665), Aḥmad in Al-Musnad 1/201 (1730), Ibn Abī Shaybah in his Muṣannaf 4/182 (9911), Al-Bukhārī as Mu'allaq in At- Tārīkh Al-Kabīr 8/416, Ibn Khuzaymah in his Ṣaḥīḥ 4/109 (2468), Ibn Zanjawayh in Al-Amwāl 3/1125-1126 (2088,2089), Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/290 (1556), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 3/130 (2883) all through channels on the authority of Muṣ'ab ibn Muḥammad from Ya'lā ibn Abī Yaḥyā from Fāṭimah bint Al-Ḥusayn from her father as Marfū'. Abū Dāwūd narrated it (1666) and Al-Bayhaqī also narrated it through Abū Dāwūd's channel in As-Sunan Al-Kubrā 7/23 via Zuhayr who narrated it on the authority of Fāṭimah bint Al-Ḥusayn on the authority of her father as Marfū'.
- As for the unknown narrator, Al-'Alā'ī said: "It seems that he is the one mentioned by his name in the other narrations." An-Naqd Aṣ-Ṣaḥīḥ Limā U'turiḍa 'Alayhi Min Aḥādīth Al-Maṣābīḥ (p.41), namely Ya'lā ibn Abī Yaḥyā who is the common link narrator of this hadith. Abū Ḥātim said about him: "He is unknown." Ibn Ḥibbān mentioned him in Ath-Thiqāt. Adh-Dhahabī and Ibn Ḥajar also said that he is unknown. Al-Jarḥ wa At-Ta'dīl by Ibn Abī Ḥātim 9/303, Ath-Thiqāt by Ibn Ḥibbān 7/652, Mīzān Al-I'tidāl by Adh-Dhahabī 4/458, Taqrīb At-Tahdhīb by Ibn Ḥajar (7851).
- Al-'Irāqī said: "This is a good chain of transmission; Abu Dawud did not criticize it as he deemed it valid." At-Taqyīd wa Al-'Iḍāḥ (p.247). Ibn Al-Qayyim counted it among false hadiths. See: Al-Manār Al-Manīf (p.124). There are other corroborating narrations that render it Hasan li ghayrihi, including the one narrated by Mālik in Al-Muwaṭṭa' 2/996 on the authority of Zayd ibn Aslam as Mursal. Ibn 'Abd Al-Barr said: "As far as I know, there is no disagreement among the narrators of Mālik on judging this hadith as Mursal, and there is nothing in this statement to stand as proof." At-Tamhīd 5/294 on the authority of Zayd ibn Aslam as Mursal. However, it is narrated by Ibn 'Adiyy in Al-Kāmil 4/187, Al-Jaṣṣāṣ in Ahkām Al-Qur'ān 1/133 through the channel of 'Abdullah ibn Zayd ibn Aslam via his father via Abū Ṣāliḥ

[331] 'Abdullah ibn Yūsuf said that Aḥmad ibn Sa'īd ibn Farḍaḥ said that 'Ubaydillah ibn Muḥammad Ad-Dumyātī said that Mūsā ibn Muḥammad Al-Qurashiyy said that Mālik ibn Anas reported from Nāfi' from Ibn 'Umar that the Messenger of Allah (PBUH) said: **"The gift from Allah to the believer is the beggar knocking at his door."**(1)

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via Abū Hurayrah as Marfū'. As-Sakhāwi judged it as Mu'all due to the weakness of 'Abdullah ibn Zayd. Al-Maqāṣid Al-Hasanh (p.337). Ibn Zanjawayh narrated it in Al-Amwāl 3/1126 (2091) through the channel of 'Uthmān ibn 'Affān Al-Ghatafāni on the authority of Zayd ibn Aslam via 'Aṭā' ibn Yasār as Mursal. The hadith of Ibn 'Abbās is narrated by Ibn 'Adiyy in Al-Kāmil 1/260, its chain of transmission includes Ibrāhīm ibn 'Abd As-Salām Al-Makhzūmī, about whom he said: "He is not known, narrated Munkar narrations, and I believe he steals narrations. It also includes Ibrāhīm ibn Yazīd, aka Al-Khūzī Al-Makkī, whose narrations are rejected." Taqrīb At-Tahdhīb by Ibn Ḥajar (272). For more information see: Al-Maqāṣid Al-Hasanah by As-Sakhāwi (p.337-338) and Silsilat Al-Aḥādīth Aḍ-Ḍa'īfah by Al-Albāni 3/558 (1378).

(1) **[331] Assessment of the reliability of the chain of transmission:**

- Fabricated: It includes Aḥmad ibn Sa'īd and Mūsā ibn Muḥammad who are both liars.
- **Authentication of Hadith:**
- Narrated by Abu Nu'aym in Dhikr Akhbār Aṣbahān 2/35 on the authority of 'Abd Al-Mun'im ibn 'Umar and said: "Aḥmad ibn Sa'īd ibn Farḍaḥ related it to us. Al-Quḍā'i also narrated it in Al-Musnad 1/120 (149) through the channel of Ja'far ibn Ibrāhīm, and Ibn 'Abd Al-Barr in At-Tamhīd 5/298 through the channel of Muḥammad ibn Aḥmad ibn Kāmil, both on the authority of 'Ubaydullah. It is further narrated by Ibn Ḥibbān in Al-Majruḥīn 1/322 and Tammām in his Fawā'id. See: Ar-Rawḍ Al-Bassām 1/142 (532). Al-Khatīb narrated it in Ar-Ruwāh 'an Mālik as mentioned in Al-Jāmi' Aṣ-Ṣaghīr. See: Fayḍ Al-Qadīr 6/457 and Ibn Al-Jawzī in Al-'Ilal Al-Mutanāhiyah 2/12 (830), all of them through the channel of Sulaymān ibn Salamah Al-Khabā'irī who said: Sa'īd ibn Musā related it to us saying that Mālik narrated it to him.
- Ibn 'Abd Al-Barr said: "It is also narrated by Sa'īd ibn Musā on the authority of Mālik with his chain of transmission and the same wording. Musā ibn Muhammad and Sa'īd ibn Musā are rejected narrators and the hadith is fabricated." At-Tamhīd 5/299. Ibn Al-Jawzī said: "This is an inauthentic hadith, Sa'īd ibn Musā is weak and accused of fabricating hadith by Ibn Ḥibbān." Al-'Ilal Al-Mutanāhiyah 2/13. Adh-Dhahabī said: "This is a fabricated hadith attributed to Mālik. And it is false." Mīzān Al-I'tidāl by Adh-Dhahabī 2/210, 4/220.
- A hadith with similar wording is narrated by Ibn Shāhīn on the authority of Ubayy ibn Ka'b in At-Targhīb Fī Faḍa'il Al-A'māl (p.323) (380) with a very weak chain of

﴿and for freeing slaves;﴾ Arabic: "wa fī ar-riqāb" i.e. slaves who have signed contracts of manumission with their masters, according to the majority of scholars of Tafsīr. It is also said that it means paying ransoms for freeing Muslim captives, or freeing Muslim slaves ﴿[and who] establishes prayer﴾ i.e. the obligatory prayers ﴿and gives zakah;﴾ i.e. the obligatory alms ﴿[those who] fulfill their promise when they promise;﴾ they fulfill the promises they made between themselves and Allah Almighty, and those between themselves and the others. When they make a promise, they fulfill it, when they take an oath, they honor it, when they speak, they are truthful, and when entrusted, they discharge the trust. Ar-Rabī' ibn Anas commented: "Whoever gives a promise to Allah then breaks it, Allah will take retribution from him. And whoever gives a covenant to the Prophet (PBUH) then betrays it, the Prophet (PBUH) will be his opponent on the Day of Judgment.

There are two views explaining why "al-mūfūn" is "marfū'": Al-Farrā' and

Al-Akhfash said that it is "ma'tūf" (in a state of conjunction) to "man" in Allah's saying: "wa lākinna al-birra man ittaqā", "man" here refers to a plural and is in a position of "raf'" so it is as if said: "wa lākinna al-birra al-mu'minūn wa al-mūfūn".

It is also said that it is "marfū'" for "ibtidā'", and the "khabar" is "wa hum al-mūfūn".

﴿and [those who] are patient﴾ Arabic: "waṣ-ṣābirīna", there are four views explaining why it is "manṣūb":

Abū 'Ubaydah said that the reason is the prolongued context, as the Arabs used to change the "i'rāb" when the speech becomes lengthy.

Al-Kisā'iyy said that it is "manṣūb" as similar to His saying: "dhawī alqurbā" (relatives) so it is as if He said: and gives his wealth to those who are patient. Some said that the meaning is: I mean those who are patient [then "waṣ-ṣābirīna" here is "maf'ūlun bihi"]

Al-Khalīl and Al- Farrā': said it is "manṣūb" for being accusative for

tansmission.

laudation "madḥ". The Arabs use "naṣb" for accusatives of laudation and dispraise. As an example of "naṣb" for accusatives of laudation (madḥ), Allah says: "wal muqīmīn aṣ-ṣalāh" ﴿And the establishers of prayer﴾ [Qur'ān 4:162] Al-Kisā'iyy cited the following poetic line:

(Everyone has obeyed their guide

But for Numayr who obeyed the one who misguided them

The oft-moving, yet they never caused any one to move) He used: "ẓā'īnīna" which is "manṣūb" for oft-moving.

As for the "dham" (dispraise) style, Allah says: ﴿Accursed wherever they are found﴾ [Qur'ān 33:61] using "mal'ūnīna"-which is "manṣūb"- for (accursed).

"Ba'sā'" means distress and poverty and "ḍarrā'" means illness and inability. They are formed on the pattern "fa'lā'" without "af'al" for the masculine form because they are "ism", not "na't".

"Ba's" means battle time. 'Aliyy, may Allah be pleased with him said that during the time of "ba's" (fight), they would seek protection with the Messenger of Allah (PBUH) who used to be the closest of them to the side of the enemy.

﴿Those are the ones who have been true,﴾ in their faith ﴿and it is those who are the righteous.﴾ Abū Al-Qāsim reported that when Abū Dharr was asked about faith, he recited this verse. The one who asked him said: "We only asked about faith, but you are telling us about righteousness!" He answered: "Once a man came to the Messenger of Allah (PBUH) and asked him about faith, so he recited this verse to him."

Abū Maysarah, having recited this verse said: "Whoever acts upon this verse, he has achieved complete righteousness."

[Qur'ān 2:178]: ﴿O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with

good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment﴾

Ash-Sha'biyy, Al-Kalbiyy, Qatādah, Muqātil ibn Ḥayyān, Abū Al-Jawzā' and Sa'īd ibn Jubayr said: "This verse was revealed about two Arab tribes who fought each other during the time of ignorance shortly before the advent of Islam. Both tribes sustained loss of lives and injuries which they did not settle among each other until Islam emerged. Sa'īd ibn Jubayr said that they were Al-Aws and Al-Khazraj.

Ibn Ḥayyān said that they were Qurayẓah and An-Naḍīr. It is said that one of them was superior over the other in number and honor. The superior tribe used to marry the other tribe's women without dowry, and took an oath that if a slave from them was killed, they would kill a free man from the other tribe in retaliation, and if a woman from them was killed, they would kill a man from the other tribe, and if a man from them was killed, they would kill two men from the other tribe. They also considered an injury done to one of them as double an injury done to the other tribe. That was the law they followed in the time of ignorance. They referred their issue to the Messenger of Allah (PBUH) to judge between them, so Allah Almighty revealed this verse, and enjoined upon them equal treatment; to which they agreed and complied.

As-Suddi and a group of scholars said: "This verse was revealed in relation to blood money. That is because two Arab clans engaged in fight. One was Muslim and the other Mu'āhad. Allah Almighty commanded His Prophet to reconcile between them, by making the blood mony of a woman killed from a clan equal to the blood money of a woman from the other clan, men for men, and slaves for salves. Allah Almighty then revealed: ﴿O you who have believed, prescribed﴾ ordained and made it obligatory ﴿for you is legal retribution for those murdered -﴾ equality of retaliation in terms of murder, injury, and blood money ﴿the free for the free, the slave for the slave, and the female for the female…﴾

The verse states that in case of equality among Muslims free people or slaves, or those under a covenant of protection, whether free or slaves, a male is to be killed in retaliation for a male, and a female in retaliation for a female. It is unanimously

agreed upon that a man is to be killed in retaliation for a man since they are equal in terms of freedom, inheritance, the Ḥadd of Zina and false accusation, and other aspects. Thus, they should be treated equally in the issue of retaliation. A free person is not to be killed in retaliation for a slave, yet he is obligated to pay his price even if it amounted to blood money, given the difference of status between a free person and slave. Also, a believer is not to be killed in retaliation for a disbeliever, the proof is:

[332] 'Abdullah ibn Ḥamid Al-Aṣfahāni reported that Muḥammad ibn Ja'far Al-Muṭayri said that Bishr ibn Maṭar said that Sufyān reported from Muṭarrif from Ash-Sha'biyy that Abū Juḥayfah said: "I asked 'Aliyy, may Allah be pleased with him: "Do you keep any thing from the Prophet (PBUH) other than the Qur'ān?" He answered: "No, by the One Who split the seed and created the soul, we have nothing other than it, except that Allah Almighty gives a servant understanding of His Book and what is in the scroll." I said: "What is in the scroll?" He said: "Blood money, freeing Muslim captives and that a Muslim is not killed in retaliation for a disbeliever,(1) nor a master in

(1) **[332] Assessment of the reliability of the chain of tansmission:**
- It involves the shaykh of the compiler about whom no criticsm or praise was raised. The rest of the narrators are reliable. The hadith was narrated via authentic chains of transmission on the authority of Sufyān ibn 'Uyaynah.
- **Authentication of Hadith:**
- Narrated by: Al-Bukhārī in his collection, Book of Blood Money, Chapter: The 'Aqilah Who Pay the Diyah (6903), and Chapter: A Muslim Should Not Be Killed for Killing a Disbeliever (6915) on the authority of Ṣadaqah ibn Al-Faḍl.
- An-Nasā'ī in his collection, Book of Qasāmah, Chapter: No Retaliation Is To Be Carried Out If A Muslim Kills A Disbeliever 8/23 (4744) on the authority of Muḥammad ibn Manṣūr.
- Imam Aḥmad in his Musnad 1/79 (599) all on the authority of Sufyān ibn 'Uyaynah with this chain of transmission and a similar wording.
- At-Tirmidhī in his collection, Book of Blood Money, Chapter: What Has Been Reported about: A Muslim Is Not Killed For Killing A Disbeliever (1412) via the channel of Hushaym.
- Ibn Mājah in his collection, Book of Blood Money, Chapter: A Muslim Is Not Killed For Killing A Disbeliever (2658) via the channel of Abū Bakr ibn 'Ayyāsh, and Ad-Dārimī (2401) via the channel of Jarir, all on the authority of Muṭṭarif with this chain of transmission with a similar wording.

retaliation for his servant, nor a parent in retaliation for his/her child."

This is supported by the tradition reporting a man called Qatādah who threwa sword at his son resulting in a fatal injury of his leg, that caused his death. 'Umar, may Allah be pleased with him said: "If I did not hear the Messenger of Allah (PBUH) say: 'A parent is not to be killed in retaliation for his child.' I would kill him."

﴿But whoever overlooks from his brother anything,﴾ he gives up his right to retaliation in intentional murder and accepts the blood money. This is the opinion of the majority of scholars of Tafsīr as they stated that overlooking means acceptance of blood money in intentional murder cases. As-Suddi said: That is the situation when the person has not yet received all the blood money for murder of injury ﴿then there should be a suitable follow-up and payment to him with good conduct.﴾ Allah commands the claimant to claim his right in a suitable way and follow the right due to him without asking for more, or demanding something that Allah did not make obligatory. The Prophet (PBUH) said: **"Whoever asks for an extra camel in blood money, then this is an act belonging to the era of ignorance."**

The ruling implied in the verse:

You should know that killing falls under three categories: intentional, semi-intentional, and accidental.

Intentional killing occurs when someone deliberately hits another with something he believes will most probably kill him, such as a piece of iron, a large piece of wood, a large stone and the like, or drowning him, burning him, or throwing him from a mountain, roof, or horseback, or into a well, or any other similar act by which he intends to kill him. This killing entails legal retribution or blood money. The blood money of a Muslim is one thousand dinars, if paid in silver, it is one million and two thousand dirhams, or one hundred camels which forty should be pregnant she-camels with their young in their wombs, thirty ḥiqqah (three-year-old she camels), and thirty jadha'ah (four-year-old she camels). The blood money of a woman is the half of that.

As for semi-intentional killing, it is when someone intentionally hits another with what most likely will not cause him to die, such as a small pebble, a small stick, or blow, a poke, a slap, a blow with a sword, or something like that, yet he dies from it. In such cases, it is obligatory for the male paternal relatives of the perpetrator to pay the blood money on a heavier scale, as we described in blood money due in intentional killing.

As for accidental killing or killing by mistake, it is when someone intends to hit something but hits someone. Like when a man shoots at a target, but the arrow injures a man and kills him. This is an absolute mistake, and it entails the alleviated blood money to be paid by the male paternal relatives of the perpetrator, in the period of three years in five ways as following: twenty she-camels which had entered their second year, twenty she-camels which had entered their third year, twenty (male) camels which had entered their third year, twenty she-camels which had entered their fourth year, and 20 she-camels which had entered their fifth year. It is not mandatory to pay it in gold or silver as is the case with camels.

﴿This﴾ i.e. what I mentioned of pardon and the injunction of blood money ﴿is an alleviation from your Lord and a mercy.﴾ That is because Allah Almighty decreed for the people of the Torah that they should exact legal retribution upon the perpetrator of murder and injury, and did not allow them to accept blood money or pardon the perpetrator. On the other hand, Allah Almighty commanded the people of the Gospel to pardon the perpetrator, and did not allow them to exact legal retribution or accept blood money. Yet, Allah Almighty granted the Muslim nation the option to choose between legal retribution, blood money or pardon.

(333) Abū Nu'aym 'Abd Al-Malik ibn Al-Ḥasan Al-Azharī Al-Isfarāyīnī said: Abū 'Awānah Ya'qūb ibn Isḥāq said: Al-Muzaniyy reported that Ash-Shāfi'iyy said.

(334) Abū Muḥammad Al-Kayyāl said: Abū Al-'Abbās Al-Umawiyy said: Ar-Rabī' said that Ash-Shāfi'iyy said: Ibn Abī Fudayk said that Abū Sa'īd Al-Maqburiyy

reported that Abū Shurayḥ reported that the Messenger of Allah (PBUH) said: "**Then you, Khuzā'ah, have killed this man of Hudhayl, and by Allah, I will pay his blood money. From now on, if anyone kills a person, his people will have a choice either to kill him (in retaliation) if they wish, or to accept blood money if they wish.**"(1)

(1) [333,334] **Assessment of the reliability of the chain of transmission:**
- Weak chain of transmission due to disconnection as Ibn Abī Fudayk was not contemporary of Sa'īd Al-Maqburī. There is an error in the chain of transmission of the compiler that I do not know its source, namely, dropping the name of Ibn Abī Dhi'b. The hadith, however is authentic because Ibn Abī Dhi'b is mentioned between Ibn Abī Fudayk and Sa'īd Al-Maqburī in other books as will be explained in detail in the authentication of hadith.
- **Authentication of Hadith:**
- Narrated by:
- Al-Bayhaqī in As-Sunan Al-Kubrā 8/52 on the authority of Abū Zakariyyā ibn Abī Isḥāq Al-Muzakkī.
- Al-Baghawī in Ma'ālim At-Tanzīl 1/191 via the channel of 'Abdul 'Azīz ibn Aḥmad Al-Khallāl, both on the authority of Abu Al-'Abbās Al-Aṣamm with this chain of transmission. They narrated it from Ibn Abī Fudayk, from Ibn Abī Dhi'b from Sa'īd ibn Abī Sa'īd Al-Maqburī with the same chain of transmission.
- Aṭ-Ṭabarī in Tahdhīb Al-'Āthār (Musnad Ibn 'Abbās) 1/29 (33) on the authority of Ibn 'Abd Al-Ḥakam who said: "Ibn Abī Fudayk related it to us with this chain of transmission." Ibn Abī Dhi'b is Muḥammad ibn 'Abd Ar-Raḥmān. He is a reliable virtuous jurist. This chain of transmission is good because it includes Ibn Abī Fudayk, his hadith was supported with other narrations with other chains of transmission back to the companion. Thus, the hadith is authentic by virtue of corroborating narations.
- It is also narrated by Abū Dāwūd in his collection, Book of Blood Money, Chapter: The Heir Of The One Who Was Killed Deliberately Taking The Diyah (4504), At-Tirmidhī in his collection, Book of Blood Money, Chapter: What Has Been Reported About The Heir Of One Who Was Killed Deciding Between Retaliation or Pardon (1406), and said: This is a Hasan Ṣaḥīḥ hadith. Imam Aḥmad narrated it in Al-Musnad 6/384 (27160), Ad-Dāraquṭnī in As-Sunan 3/95 and Al-Bayhaqī in As-Sunan Al-Kubrā 8/52, all via channels on the authority of Yaḥyā ibn Sa'id. As-Shāfi'ī narrated it in Ar-Risālah (p.450) (234), and Ad-Dawlābī through As-Shāfi'ī's channel in Al-Kunā wa Al-Asmā' 1/145, 160 on the authority of Abu Ḥanīfah ibn As-Sammāk ibn Al-Faḍl Ash-Shihābī. Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 22/186 (486) via the channel of 'Abdul 'Azīz ibn Muḥammad. Ad-Dāraquṭnī in As-Sunan 3/96 via the channel of 'Uthmān ibn 'Āmir, all on the authority of Ibn Abī Dhi'b who said: Sa'īd ibn Abī Sa'īd related it to me. Some related it in a lengthy version, while others related his statement: "Then, you, O Khuzā'ah…" only.

﴿But whoever transgresses﴾ commits injustice and goes beyond the limits ﴿after that﴾ and kills the perpetrator after he accepted the blood money. Al-Ḥasan said: "In the era of ignorance, when someone killed another would flee to his people, who would come and settle the matter by paying the blood money. So the heir of the killed person says: 'I accept the blood money until the killer feels secure and goes out, so he kills him and throws away the blood money. This is what the verse refers to. ﴿will have a painful punishment.﴾: That he is to be killed in the worldly life and not pardoned. The Prophet (PBUH) said: **"I shall never pardon a man who killed the perpetrator after having accepted the blood money."** And in the Hereafter, he will suffer the punishment of the Fire.

This verse is proof that the killer does not become a disbeliever on account of his crime, nor will he abide in Hell eternally since Allah Almighty addressed them saying: ﴿O you who have believed, prescribed for you is legal retribution for those murdered﴾ There is no dispute about the fact that retaliation occurs in intentional murder, so the description of faith is not cancelled on account of committing this major sin. Allah Almighty further said at the end of the verse: ﴿But whoever overlooks from his brother anything﴾ He referred to the murderer as a brother for the one murdered. ﴿This is an alleviation from your Lord and a mercy﴾ But they apply to the believers apart from the disbelievers. It is narrated that Masrūq was asked: "Is there repentance for a murderer?" He said: "I cannot close a door that Allah has opened."

[Qur'ān 2:179]: ﴿And there is for you in legal retribution life, O you [people] of understanding, that you may become righteous.﴾

﴿And there is for you in legal retribution life,﴾ i.e. survival, for if the person is aware that he will be killed if he commits murder, this will deter him and cause him to desist. So, it secures the life of the one to be murdered and the one who is planning to murder him. There is a proverb that says: "killing prevents killing." Qatādah said: "Many are those who were about to commit tremendous acts, yet were deterred by their fear of legal retribution." This is the view of the majority of scholars of Tafsīr. AsSuddiyy said: "They used to kill two, ten or even hundred

people in retaliation of one person. So, when the number is limited to only one person, that was a reason for the saving of lives." It is said that life in the verse applies to the Hereafter, because the one who was subjected to legal retribution in the worldly life will be alive in the Hereafter, and if he escapes the legal retribution in the worldly life, he will be subjected to it in the Hereafter. So, life means safety from undergoing the legal retribution in the Hereafter.

Abū Al-Jawzā' recited it with "qaṣaṣ" (narration) instead of "qiṣāṣ" (legal retribution), meaning that the Qur'ān is the life of the hearts. ﴿O you [people] of understanding, that you may become righteous.﴾ and refrain from committing murder for fear of legal retribution.

[Qur'ān 2:180]: ﴿Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.﴾

﴿Prescribed﴾ ordained and made it obligatory ﴿for you when death approaches [any] one of you﴾ the causes of death and its signs and its portents of illness and diseases, but not the actual experiencing of the agonies of death.

"Khayran" means wealth, as in the other verses where it is used in reference to wealth like [Qur'ān 2:272] [Qur'ān 24:33] [Qur'ān 28:24] [Qur'ān 100:8]

"Waṣiyyah" is "marfū'" for either of two reasons: "ism ma lam yusamma fā'iluhu", i.e. a noun replacing the subject that is not mentioned, which is his saying: ﴿Prescribed﴾, or as a "khabar".

﴿for the parents and near relatives according to what is acceptable﴾ that must not exceed one third, and he should not make a bequest for a rich person and leave a poor one. Ibn Mas'ūd said: "A bequest is to be made by prioritizing the most needy over the less needy." {a duty} Arabic: "ḥaqqan" is "manṣūb" as "maṣdar", or "maf'ūlun bihi" ﴿upon the righteous﴾ the believers.

Scholars differed about the ruling implied by this verse, some of them said: A bequest for parents and relatives was obligatory for those who died and had money until the verse of inheritance was revealed in Surat An-Nisā', so the bequest was abrogated for parents and relatives who are entitled to

inheritance, and it remained a duty upon the wealthy for relatives who are not entitled to inheritance, and parents who do not inherit due to their disbelief or slavery. When this verse was revealed, the Messenger of Allah (PBUH) addressed the people saying:

"Allah has allocated for each heir his share of the inheritance, so it is not permissible (to make) a bequest for an heir." He (PBUH) made it clear that being entitled to inheritance and bequest is invalid. So, the verse of inheritance has abrogated the bequest verse, and the statement of the Messenger of Allah (PBUH) clarifies the ruling. This is the view of Ibn 'Abbās,

Ṭāwūs, Qatādah, Al-Ḥasan, Muslim ibn Yasār, Al-'Alā' ibn Ziyād, Ar-Rabī', and Ibn Zayd.

Aḍ-Ḍaḥḥāk said: "Whoever dies without leaving a bequest to his relatives, he has sealed his deeds with a sin." Ṭāwūs said: "Whoever bequeaths to a people that he named, and leaves his relatives in need to his money, the money should be taken from them and given back to his relatives."

Others said: "Rather, all of that was abrogated by the verse of inheritance, and this verse is abrogated. Actually, no one is obligated to make a bequest to anyone whether a relative or otherwise. If he makes a bequest, then it is good, but if he does not, then there is no blame upon him. This is the opinion of 'Aliyy, Ibn 'Umar, 'Ā'ishah, 'Ikrimah, Mujāhid, and Al-Suddi. Shurayh said about this verse: "People used to bequeath all their money until the verse of inheritance was revealed." 'Urwah ibn Al-Zubayr said: "'Aliyy, may Allah be pleased with him, once visited a patient who said to him: 'I want to make a bequest. 'Aliyy said: Allah Almighty says: ﴿if he leaves wealth﴾ but what you are leaving is little, so it is better that you leave it to your family.

Ayyūb narrated from Nāfi' from Ibn 'Umar that he did not leave a bequest. He said: "As for my wealth, Allah is Most Knowing of what I did with it in the worldly life, and as for my houses, I do not like anyone to share it with my children."

Ibn Abī Mulaykah reported that a man said to 'Ā'ishah (May Allah be pleased with her): "I want to make a bequest." She said: "How much money do

you have?" He said: "Three thousand" She said: "How many children do you have?" He said: "Four." She said: "Allah, the Exalted and Majestic, said: ﴿if he leaves wealth﴾ but the money you are leaving is little, so leave it to your children." And Sufyān narrated on the authority of Nusayr ibn Dha'lūq that he said: 'Azrah ibn Thābit said to Ar-Rabī' ibn Khuthaym: "Bequeath to me your Muṣḥaf." He said: "So he looked at his son and said: {But those of [blood] relationship, are more entitled [to inheritance] in the Book of Allah.}." Sufyān narrated on the authority of Al-Ḥasan ibn 'Ubaydillah, on the authority of Ibrāhīm

That he said: "It was mentioned that Zubayr and Ṭalḥah were strict regarding the obligation of bequest." He said: "They should not have been so, for the Prophet (PBUH) died without leaving a bequest, and Abū Bakr left a bequest. Whichever of the two you do is good."

[Qur'ān 2:181]: ﴿Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing﴾

﴿Then whoever alters the bequest﴾ whoever changes it from the trustees, heirs or witnesses ﴿after he has heard it﴾ from the deceased.

﴿the sin is only upon those who have altered it.﴾ but not upon the deceased ﴿Allah is Hearing﴾ of your bequests ﴿and Knowing﴾ of your intentions.

[Qur'ān 2:182]: ﴿But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful﴾

"khāfa" means: to fear or to know, and the second opinion is better, as in Allah's saying: [Qur'ān 2:229]

"Mūṣin" (bequeather) is the recitation of Mujahid, 'Aṭā', Ḥumayd, Ibn Kathīr, Abū 'Amr, Ibn 'Āmir, Ḥafṣ, Abū Ja'far, Shaybah and Nāfi'. It is the recitation chosen by Abū Ḥātim, since it is said: "'ūṣīkum bitaqwa Allah". He said: "One night I recited it with shaddah on the "ṣād" (muwaṣṣin) so they criticized me for that." The other Qurrā' recited it: " muwaṣṣin", and it is the recitation chosen by Ibn 'Ubayd, given Allah's saying: [Qur'ān 42:13]

"Janafan" means injustice and altering of the truth. "Janaf" in origin means to incline, whether in speech or otherwise.

Labīd, the Arab poet said:

(I am a man who has done wrong thanks to the chivalry of 'Āmir, although my opponents have inclined against me).

He used "janafat" for (inclined against).

'Aliyy, may Allah be pleased with him, recited "ḥayfan" which means injustice, instead of "janafan", and "yataḥayyaf" means to diminish or impair.

Scholars of Tafsīr said that "janaf" means out of mistake, whereas "ithm" means deliberately.

They differed concerning the meaning of the verse and its ruling. Some of them said: its interpretation is whoever attends to a sick person who is in the course of making a bequest, and fears that he might make a mistake in his bequest, like when he does something he is not permitted to do, or deliberately commits injustice in it by giving unjust instructions, then the visitor is not blamed if he tries to reconcile between him and his heirs, by commanding him to observe justice in his bequest. He should forbid him from "janaf", considering thereby the interest of the testator and the heirs. Mujāhid commented: "This is when someone visits another in his death bed and corrects him when he feels that he might act unjustly with regard to the bequest."

Others said: "This means that if the person on the verge of death happens to make a mistake, or deliberately commits injustice in the act of bequeathing his wealth, it is allowable for his heir, the person who carries out the terms of the bequest, or the Muslim ruler to reconcile between the bequeather, his heirs and those to whom he has made a bequest, and return the bequest to those rightfully entitled to it. This is the same meaning indicated by the statement of Ibn 'Abbās, Qatādah, Ibrāhīm and Ar-Rabī'. Ibn Jurayj further reported from 'Aṭā' that he said: "It is when someone on his death bed allocates a share to some of his heirs, apart from others, from the wealth they will inherit after his death. In this case, there is no sin upon the one who tries to correct the situation between the heirs."

Ṭāwūs said: "Janaf in the verse means that a man resorts to trickery in giving his wealth to his close relatives, such as when he makes a bequest to his grandchildren so that the money would go to his son or daughter, or makes a bequest to his son in law so that the money would go to his daughter. Thus, there is no sin upon whoever attempts to correct the situation between the heirs."

As-Suddi and Ibn Zayd said: "The verse speaks about those who treat their parents and relatives based on favoritism in the issue of bequeathing their wealth. So, they incline towards some of them. In this case, the non-execution of this bequest earns the person a greater reward, but he should seek to correct the situation between them according to what justice entails by reducing the share f some and adding to the share of others.

Ibn Zayd said: The testators failed to make bequests to the parents and relatives according to what Allah has commanded, and those in charge of carrying out bequests failed to make the proper corrections, so Allah

Almighty ordained the prescribed shares of inheritance and no longer entrusted them to manage the situation on their own. That is why the Messenger of Allah (PBUH) said: **"Allah Almighty did not choose to entrust it to a favored angel or a sent prophet, so He took upon Himself the division of your inheritance."**

{or sin and corrects that which is between them,} the verse made no mention of the heirs or the disputants because the context is indicative of it. Al-Kalbiyy said: "The heirs and those in charge of implementing the bequests used to fulfill the bequests of the deceased after the revelation of Allah's saying: {Then whoever alters the bequest after he has heard it ﴾ even if this was to consume the whole legacy, and nothing of it was left to the heirs. Then this verse abrogated it: ﴿But if one fears the bequeather [some] error…﴾}

'Āmir ibn Sa'd ibn Abī Waqqāṣ narrated on the authority of his father that he said: "I was with the Messenger of Allah (PBUH) during the Farewell Ḥajj, and I fell extremely ill and I was close to death. The Messenger of Allah (PBUH) came to visit me and I said: 'O Messenger of Allah, I have a lot of

money, and only one daughter of mine will inherit it. Shall I bequeath two-thirds of my money?' He said: 'No'. I said: 'Then half of my money?' He said: 'No.' I said: 'So with a third of my money?' He said: 'Yes, one-third, and one-third is a lot. O Sa'd, that you leave your child rich is better than leaving them poor, begging people.'"

Muslim ibn Ṣubayḥ said: "A neighbor of Masrūq made a bequest to him, and called him to be a witness to it. Masrūq found that the neighbor acted wastefully and committed excess, so he said: 'I will not bear witness to that. Indeed, Allah Almighty has aptly divided the inheritance between you. So, whoever favors his own opinion to the command of Allah, then he has gone astray. Make a bequest to such relatives of yours who are not entitled to inheritance, then let your wealth be distributed according to the manner Allah has prescribed."

Abū Umāmah said that the Messenger of Allah (PBUH) said: **"Whoever commits injustice in his bequest, he will be thrown in Al-Lawā."** Al-Lawā is a valley in Hell.

[335] 'Abdullah ibn Ḥāmid Al-Aṣbahāniyy reported that Muḥammad ibn 'Abdullah ibn 'Abd Al-Wāhid Al-Hamdāniyy reported that Isḥāq AdDabariyy reported that 'Abdur-Razzāq reported that Ma'mar reported that Al-Ash'ath ibn 'Abdullah reported that Shahr ibn Ḥawshab reported that Abu Hurayrah reported that the Messenger of Allah (PBUH) said: **"Indeed, a man would do the deeds of good people for seventy years, then upon making a bequest, he acts unjustly, so his deeds will be sealed with the evil he has done, and therefore enters the Fire. On the other hand, a man would do the deeds of evil people for seventy years, then upon making a bequest, he does not act unjustly, so his deeds will be sealed with the good he has done, and therefore enters Paradise."** Abu Hurayrah then added: "Recite, if you wish, the verse that reads: ﴿These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

And whoever disobeys Allah and His Messenger and transgresses His limits – will be put into the Fire to abide eternally therein, and will have a humiliating punishment.﴾[1] [Qur'ān 14-4:13]: ﴿O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous-﴾ [Qur'ān 2:183]

Al- Ḥasan said: "If you hear the saying of Allah Almighty: ﴿O you who have believed,﴾, then listen carefully, for it is either a command or forbiddance to do something.

Ja'far Aṣ-Ṣādiq, may Allah be pleased with him, said: The sweetness of

(1) **[335] Assessment of the reliability of the chain of transmission:**
- It includes the Shaykh of the compiler about whom no criticism or praise was raised. The hadith is narrated only through Ash'ath on the authority of Shahr, who is Ṣadūq.
- **Authentication of Hadith:**
- Narrated by 'Abdur-Razzāq in Al-Muṣannaf 9/88 (1455) and Aṭ-Ṭabarānī in Al-Mu'jam Al-Awsaṭ 3/229 (3002) on the authority of Ad-Dabrī with this chain of transmission. He said: No one narrated this hadith from Shahr ibn Ḥawshab except Ash'ath ibn 'Abdullah. Via the channel of Aṭ-Ṭabarānī, Al-Khaṭīb narrated it in Muwaḍḍiḥ Awhām Al-Jam' wa At-Tafrīq 1/230. It is also narrated by Imam Aḥmad in his Musnad 2/278 (7742), and its chain of transmission was judged as authentic by Shaykh Aḥmad Shākir in his commentary on Al-Musnad 14/162 (7728). Isḥāq ibn Rāhawayh narrated it in his Musnad, part of hadiths narrated on the authority of Abu Hurayrah 1/194 (147), and Ibn Mājah in his collection, Book of Wills, Chapter: Injustice in Wills (2704) on the authority of Aḥmad ibn Al-Azhar. Al-Jaṣṣāṣ narrated it in Aḥkām Al-Qur'ān 1/172 via the channel of Yaḥyā ibn Ma'īn, all on the authority of 'Abdur-Razzāq.
- Abū Dāwūd narrated it in his collection, Book of Wills, Chapter: What Has Been Reported About It Being Disliked To Cause Harm With The Will (2867), and At-Tirmidhī in his collection, Book of Wills, Chapter: What has been Related About Causing Harm With The Will (2117) and said: This is a Hasan Ṣaḥīḥ Gharīb hadith. According to Tuḥfat Al-Ashrāf by Al-Mizzī 10/112, Tuḥfat Al-Ahwadhī by Al-Mubārakfūrī 6/305 (2200), At-Tirmidhī said: This is a Hasan Gharīb hadith.
- Al-Jaṣṣāṣ in Aḥkām Al-Qur'ān 1/172, Al-Bayhaqī in As-Sunan Al-Kubrā 9/271 and Al-Khaṭīb in Muwaḍḍiḥ Awhām Al-Jam' wa At-Tafrīq 1/230 all narrated it via the channel of 'Abd Aṣ-Ṣamad ibn 'Abd Al-Wārith who said: "Al-Ash'ath ibn Jābir related to us…" i.e. Al-Ash'ath ibn 'Abdullah with this chain of transmission with a similar wording.

hearing the call (O you who believe) alleviates the effort of worship and its difficulty.

﴿decreed﴾ enjoined and made it obligatory ﴿upon you is fasting﴾ Ṣiyām is a maṣdar (verbal noun), like when it is said: "ṣumtu ṣiyāman" and "qumty qiyāman". Ṣiyām and ṣawm in Arabic means to stop. It is said: "Ṣāmat arrīḥ" which means: the wind has stopped, and "ṣāmat al-khayl", meaning that it has stopped walking.

An-Nābighah, the Arab poet said:

"Khaylun Ṣiyāmun wa Khaylun ghayru ṣā'imatin" to describe the horses that are standing still.

It is also said: "ṣāma an-nahār" when it is noon because when the sun reaches the middle of the sky it stops moving for a short time.

It is said that someone "ṣāma" when he remains silent. Allah Almighty says: ﴿say, 'Indeed, I have vowed to the Most Merciful abstention﴾ [Qur'ān 19:26]

the verse used "ṣawman" for abstention. So, "ṣawm" means abstention from habitual eating, drinking and sexual intercourse.

﴿as it was decreed upon those before you﴾ i.e. the prophets and nations and the first of them was Adam (peace be upon him):

[336] Abū Ḥafṣ 'Umar ibn Aḥmad ibn Muḥammad ibn 'Umar Al-Jūriyy reported: Abū Bakr ibn Muḥammad ibn Sulaymān An-Nasafiyy reported, Abū 'Abdullah Muḥammad ibn Khuzaymah Al-Balkhiyy reported: Abū Sa'īd Al-Harawiyy reported from Aḥmad ibn 'Abdullah from 'Abd Al-Malik ibn Hārūn ibn 'Antarah from his father from his grandfather that he heard 'Aliyy ibn Abī Ṭālib (may Allah be pleased with him) say: "One day, I came to the Messenger of Allah (PBUH) at midday when he was at the room, so I greeted him and the Prophet (PBUH) greeted me back. Then he said to me: 'Oh 'Aliyy, this is Jibrīl sending you his greeting of peace', so I said: 'Peace be upon you, and upon him O Messenger of Allah.' Then he said: 'Come close to me.' So, I approached him, and he said: 'Oh 'Aliyy, Jibrīl says to you: 'Fast three days of every month, ten

thousand years will be recorded for you on the first day, thirty thousand years on the second day, and one hundred thousand years on the third day.' So, I said: 'O Messenger of Allah: 'Is this reward for me in particular or for people in general?' He said: 'O 'Aliyy, Allah grants you this reward, and also those after you who do the same as you did. I said: 'O Messenger of Allah, what are these days?' He said: "The white days: the thirteenth, fourteenth, and fifteenth day of every month.'"

'Antarah said: "I said to 'Aliyy: "Why are these days called the White Days? 'Aliyy (ibn Abī Ṭālib) may Allah be pleased with him, said: 'When Adam (peace be upon him) was sent down from Paradise to earth, the sun burned him and his body turned black. Jibrīl (peace be upon him) came to him and said: 'O Adam, would you like your body to turn white?' He said: 'Yes.' Jibrīl: 'Fast from the month on the thirteenth, fourteenth, and fifteenth of every month.' Adam, peace be upon him, fasted on the first day, so a third of his body turned white, and he fasted on the second day, so the second third of his body turned white, then he fasted on the third day, so his whole body turned white. That is why they were called the White Days."(1)

(1) **[336] Assessment of the reliability of the chain of transmission:**

- Fabricated chain of transmission. It includes 'Abdul Malik ibn Hārūn who is a liar, and others about whom no jarḥ or ta'dīl was raised. The hadith was mentioned in full version by Al-Jīlānī in Ghunyat Aṭ-Ṭālibīn 2/3. Ibn Al-Jawzī narrated in Al-Mawḍū'āt 2/563 via the channel of Hishām ibn 'Abdullah ibn 'Abdul Malik ibn Hārūn ibn 'Antarah via his father via Muḥammad ibn 'Aliyy ibn Al-Ḥusayn via his father via his grandfather that the Prophet (PBUH) said: "Fasting the white days (13,14,15): the first day equals the fasting of three thousand years, the second equals the fasting of ten thousand years, and the third equals the fasting of thirteen thousand years." Ibn Al-Jawzī said: "This is a fabricated hadith that the Messenger of Allah (PBUH) never said." Ibn Ḥibbān said: "Hārūn ibn 'Antarah is not a reliable narrator, and his son 'Abdul Malik fabricates hadiths. Yaḥya and As-Sa'dī said: 'Abdul Malik is a liar." Al-Mawḍū'āt 2/564.
- As-Suyūṭī also mentioned it Al-La'āli' Al-Maṣnū'ah 2/106 and said: "Hārūn is not reliable as hadith authority, and his son 'Abdul Malik is a liar who fabricates hadiths." Adh-Dhahabī said in the biography of 'Abdul Malik ibn Hārūn: "I said that he was accused of fabricating the hadith that reads: 'Fasting a day of the white equals fasting for ten thousand years.'" Mīzān Al-I'tidāl by Adh-Dhahabī 2/667.
- As-Suyūṭī said in the previous reference: "The is narrated through another channel,

Scholars of Tafsīr said: Allah Almighty imposed upon His Messenger (PBUH) and upon the believers the obligation of fasting on the Day of 'Āshūrā' in addition to three days of every month, after he had come to Madinah. They fasted these days until the fasting of Ramadan was ordained one month and a few days before the Battle of Badr.

Al-Ḥasan and a group of scholars said: "Allah Almighty means by "those who were before us" the Christians. He likened our fasting to theirs because

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Abu Al-Qāsim Al-Ḥusayn ibn Hibatillah ibn Ṣaṣrī said in his Amālī, from Anas as Marfū' hadith. He said that fasting the first day equals ten thousand days, the second equals one hundred thousand and the third equals three hundred thousand years." Ash-Shawkānī said: "Its chain of tansmission is unknown."Al-Mu'allimī Al-Yamānī said: "He only cited the statement of Ibn Ṣaṣrī i: 'This is a Gharīb hadith, its chain of transmission includes Manṣūr ibn 'Abdullah Al-Khālidī who is a liar. There are two narrators after him in the chain whom I do not know." Al-Fawā'id Al-Majmū'ah (p.95). 'Aliyy ibn Zayd Aṣ-Ṣadā'i narrated on the authority of 'Abdul Malik ibn Hārūn ibn 'Antarah from his father from his grandfather from 'Aliyy who attributed it to the Prophet (PBUH): "Indeed, Rajab is a great month, and whoever fasts a day in it, it will be recorded for him as a thousand year by Allah, and whoever fasts two days in it, Allah will record them for him as two thousand years, and whoever fasts three days Allah will record them for his as three thousand years." Ibn Al-Jawzī narrated it in Al-Mawḍū'āt 2/572, and in At-Tabṣirah 2/20. As-Suyūṭī mentioned it in Al-La'āli' Al-Maṣnū'ah 2/116, Ash-Shawkānī in Al-Fawā'id Al-Majmū'ah (p.101). They considered it Mu'all (defective) because of Hārūn ibn 'Antarah, who we reported scholars's statements about him and his son who was a liar. Adh-Dhahabī said in the biography of 'Aliyy ibn Yazīd Aṣ-Ṣadā'ī: "I said: 'He narrated a Bāṭil (inauthentic hadith)-and mentioned it- I do not know who fabricated it." Mīzān Al-I'tidāl by Adh-Dhahabī 3/163. Ibn Ḥajar said: "This, undoubtedly, is a fabricated hadith, and the one accused of fabrication is Al-Khuttalī." Tabyīn Al-'Ajab (p.57). See: Tanzīh Ash-Sharī'ah 2/152.

- As for Adam's body turning white due to fasting the white days, 'Abdul Malik ibn Ismā'il narrated in Al-Fawā'id Al-'Awāli Al-Ḥisān (160/b). See Musnad 'Aliyy ibn Abī Ṭālib, compiled by Yusuf Uzbik 2/687 via the channel Of Fāṭimah bint 'Aliyy ibn Mūsā Ar-Riḍā, on the authority of her father, via Mūsā ibn Ja'far via Ja'far ibn Muḥammad via Muḥammad ibn 'Aliyy via 'Aliyy ibn Al-Ḥusayn via Al-Ḥusayn ibn 'Aliyy that Mu'āwiyah wrote to 'Aliyy ibn Abī Ṭālib asking him: "Why were the white days named as such?" Ash-Shawkāni mentioned it and said: "The author of Al-Khulāṣah said that it is fabricated." Al-Fawā'id Al-Majmū'ah (p.92). Ibn Ḥajar said: "Ibn Buzayzah reported other statements on the reason why they were called 'the white days', yet they are groundless." Fatḥ Al-Bārī 4/226.

they were similar in terms of time and duration. That is because

Allah Almighty enjoined upon the Christians to fast the month of Ramadan, but it was too hard for them maybe because it used to occur in extremely hot or cold weather, causing them harm in their travels and livelihood. The scholars and chiefs agreed to let their fast occur in a season between winter and summer, which was spring. They added to it ten days as expiation for the alteration they made. Thus, their fasting became forty days. Thereafter, one of their kings had a pain in his mouth, so he vowed to Allah that if his pain was relieved, he will add a week to their fasting. Then, that king died and his successor ordered them to let the fasting period be fifty days. Mujāhid said: "They were afflicted by a plague, so they suggested that they should increase the days of their fasting, so they had added ten days before, then added another ten."

[337] 'Abdullah ibn Ḥāmid and Muḥammad ibn 'Abdūs reported: Muḥammad ibn Ya'qūb reported: Muḥammad ibn Al-Jahm reported: Al-

Farrā' reported: Muḥammad ibn Abān reported from Abū Umayyah Aṭ-Ṭanāfisi from Ash-Sha'bi that he said:

"If I were to fast the whole year, I would definitely leave the fast on the day of doubt, that is not known for sure whether it belongs to Ramadan or Sha'bān. This is because when the fasting of Ramadan was made an obligation upon the Christians, just as it is made obligatory for us, they transferred it to another season, because they sometimes had to fast it during extremely hot weather. So, they count thirty days for their fast. Then another generation came after them, who fasted a day before the thirty days and a day after them, in order to feel more assured. Thenceforth, each new generation copied the preceding one in adding a day before and a day after the thirty days until the total days of fasting became fifty.[1] This is what is meant by His saying: ﴿as it

(1) **[337] Assessment of the reliability of the chain of transmission:**
- There are Al-Wazzān about whom no Jarḥ or Ta'dīl was raised, and Muḥammad ibn Abān who is a weak narrator.

was decreed upon those before you that you may become righteous -﴾ i.e. to abstain from food, drink and sexual intercourse."

[Qur'ān 2:184]: ﴿[Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.﴾

﴿[Fasting for] a limited number of days.﴾ i.e. the month of Ramadan that is either thirty or twenty-nine days.

[338] Abū 'Abdullah Al-Ḥusayn ibn Muḥammad

ibn Al-Ḥusayn Ath-Thaqafiyy informed us during my recitation in front of him in my house that: Abū Bakr Aḥmad ibn Muḥammad

ibn Isḥāq As-Sunniyy in Ad-Dīnawar said: Abū 'Abdur-Raḥmān Aḥmad ibn Shu'ayb ibn 'Aliyy ibn Sinān An-Nasā'iyy reported to us in Egypt that:

Muḥammad ibn Al-Muthannā and Muḥammad ibn Bashshār narrated from Muḥammad who narrated from Shu'bah, who narrated from Al-Aswad ibn Qays who said: I heard Sa'īd ibn 'Amr ibn Sa'īd ibn 'Al-As say that he heard Ibn 'Umar reporting the Prophet (PBUH) as having said: "We are an illiterate nation, we neither calculate nor write. A month is like this (showing his ten fingers), this and this, and tucked his thumb in the third, and the next

- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/129, he said: "I related it on the authority of Yaḥya ibn Ziyad (Al-Farrā'). This is a weak chain of transmission, due to the weakness of Muḥammad ibn Abān. The first part of the tradition is authentically reported from Ash-Sha'bī, Ibn Abī Shaybah narrated it in his Muṣannaf 4/115 (9583), he narrated it through the channel of Ash-Sha'bī on the authority of Aḍ-Ḍaḥḥāk ibn Qays 4/115 (9587) with this wording, and on the authority of Wakī' via Ismā'īl ibn Abī Khālid with a similar wording. The prohibition of fasting on the day of doubt was reported in several hadiths including the one narrated on the authority of Abu Hurayrah by Al-Bukhārī, Book of Fasting, Chapter: Not to Observe Fasting for a Day or Two Ahead of Ramadan (1914), and Muslim, Book of Fasting, Chapter: Do Not Fast for a Day or Two Ahead of Ramadan (1082).

month is like this, this, and this (completing thirty in number)."(1)

"Ayyāman" (days) is "manṣūb" as "ẓarf", or as explanatory, or as "khabar" for a "fi'l" whose "fā'il" is not mentioned, or as an object "maf'ūlun bihi" for an implied "fi'l" "taṣūmū".

﴿So whoever among you is ill or on a journey [during them]﴾ – and he could not fast ﴿then an equal number of days [are to be made up].﴾ i.e. it is due upon him to fast an equal number of days in return for the fasts he missed due to his illness or travel. Ibrāhīm ibn Abī 'Ablah recited: "fa'iddatan" in the accusative (manṣūb) as an object for an implied "fi'l" "falyaṣum" which means: let him fast.

"Ukhar" should have been "majrūr" but as it is a diptote, it has a "fatḥah" instead.

﴿And upon those who are able [to fast, but with hardship﴾ Ibn 'Abbās, 'Ā'ishah, 'Aṭā' ibn Abī Rabāḥ, Sa'īd ibn Jubayr, 'Ikrimah and Mujāhid recited "yuṭawwaqūnahu" instead of "yuṭīqūnahu", which means those who are obligated to fast it. It is also reported that Mujāhid and 'Ikrimah recited it as: "yaṭṭawwaqūnahu". Ibn Al-Anbāriyy reported that Ibn 'Abbās recited it as: "yaṭṭayyaqūnahu".

﴿a ransom [as substitute] of feeding a poor person [each day].﴾

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(1) **[338] Assessment of the reliability of the chain of transmission:**
- Authentic chain of transmission.
- **Authentication of Hadith:**
- Narrated by Muslim, Book of Fasting, Chapter: Obligation of Fasting on Ramadan upin Sightine the New Moon (1080) on the authority of Muḥammad ibn Al-Muthannā and Muḥammad ibn Bashshār with this chain of transmission. Ibn Abī Shaybah narrated it in Al-Muṣannaf 4/136 (9691), and Muslim narrated it on his authority in his book (1080), and Aḥmad in his Musnad 2/43 95017) both on the authority of Muḥammad ibn Ja'far with this chain of transmission. Al-Bukhārī also narrated it, Book of Fasting, Chapter: The Prophet (PBUH) Statement: We neither write nor know accounts (1913) on the authority of Adam. Abū Dāwūd narrated it, Book of Fasting, Chapter: A Month Being 29 Days (2319) on the authority of Sulaymān ibn Ḥarb both on the authority of Shu'bah with this chain of transmission.
- Muslim narrated it in the aforementioned reference, and An-Nasā' ī as in the aforementioned reference 4/139. Aḥmad narrated it in Al-Musnad 2/52 (5137) via the channel of Sufyān Ath-Thawrī. 2/129 (6129) via the channel of 'Ubaydah ibn Ḥumayd, both on the authority of Al-Aswad ibn Qays with this chain of transmission.

The people of Madinah and Shām recited "fidyatu ṭa'āmu masākīn."

[339] Abū 'Abdullah Muḥammad ibn 'Abdullah Al-Ḥāfiẓ, may Allah have mercy upon him, said: Abū 'Abdullah Al-Ḥusayn ibn Al-Ḥasan ibn Ayyūb said: 'Aliyy ibn 'Abdul 'Azīz (and Abū Ḥafs 'Umar ibn Aḥmad ibn Muḥammad Al-Mu'addal said: Abū 'Aliyy Ḥāmid ibn Muḥammad AlHarawiyy said: 'Aliyy ibn 'Abdul 'Azīz reported): Abū 'Ubayd Al-Qāsim ibn Sallām said: Yaḥya ibn Sa'īd reported from 'Ubaydullah via Nāfi' via Ibn 'Umar that he recited: "masākīn" in the plural form."(1)

[340] Through his chain of narration back to Abū 'Ubayd, said: "Marwān ibn Mu'āwiyah Al-Fazāriyy reported from 'Uthmān Al-Aswad from Mujāhid that he recited "masākīn" in the plural form."(2)

The others recited "fidyatun" with tanwīn, "ṭa'āmu" in the nominative, and "miskīn" as majrūr and in the singular form, as corresponding to the recitation of Ibn 'Abbās.

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(1) **[339] Assessment of the reliability of the chain of transmission:**
- The narrators are all trustworthy except 'Umar ibn Aḥmad Al-Jūrī, about whom no Jarḥ or Ta'dīl was raised.
- **Authentication of Hadith:**
- Narrated by Al-Bukhārī, Book of Fasting, Chapter: "And upon those who are able [to fast, but with hardship] - a ransom [as substitute]" (1949), and Book of Tafsir, Chapter: Allah'a Saying: "So whoever sights [the new moon of] the month, let him fast it" (4506), through Al-Bukhārī's channel, Al-Bayhaqī narrated it in As-Sunan Al-Kubrā 4/200 via the channel of 'Abd Al-A'lā. Sa'īd ibn Manṣūr narrated it in As-Sunan 2/692 (270) on the authority of Hushaym, both on the authority of 'Ubaydullah ibn 'Umar with this chain of transmission.

(2) **[340] Assessment of the reliability of the chain of transmission:**
- All the narrators are trustworthy except 'Imar ibn Aḥmad Al-Jūrī, about whom no Jarḥ or Ta'dīl
- was raised. However, Ibn Abī Ḥātim narrated in Tafsīr Al-Qur'ān Al-'Aẓīm 1/308 (1639) on the authority of Mujāhid: "And upon those who are able [to fast, but with hardship] - a ransom [as substitute]" is not abrogated…'Abd ibn Humayd also narrated it on Mujāhid's authority as reported in Ad-Durr Al-Manthūr by As-Suyūṭī 1/327. Abū 'Ubayd narrated in An-Nāsikh wa Al-Mansūkh (p.64) (108), Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/139 via the channel of 'Uthmān ibn Al-Aswad that he asked Mujāhid: "It (Ramadan) has come when my wife is experiencing he post-partum bleeding…he answered: "And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]."

[341] Muḥammad ibn ('Abdullah) said: Al-Ḥusayn ibn Al-Ḥasan ibn Ayyūb and 'Umar ibn Aḥmad said: Hamid ibn Muhammad said: 'Aliyy ibn 'Abdul 'Azīz reported: Abū 'Ubayd reported: "Ḥajjāj reported from Hārūn (via 'Amr) ibn Dīnār that Ibn 'Abbās recited "ṭa'āmu miskīn" in the singular form."(1)

The singular form means that each missed day of the fast entails feeding one needy person, and the plural form refers to the total missed days. This is the opinion chosen by Abū 'Ubayd and Abū Ḥātim. ﴿And whoever volunteers excess﴾ 'Īsā ibn 'Umar, Yahyā ibn Waththāb, Ḥamzah and AlKisā'ī recited: "yaṭṭawwa'" with a sukūn on the 'ayn instead of "taṭawwa'a", which is in the past tense, and is the way it is recited by the other reciters.

Scholars differed regarding the interpretation of this verse and its ruling, some of them said: This happened when fasting was first made obligatory, and that is because when Allah Almighty revealed the obligation of fasting the month of Ramadan to His Messenger, peace be upon him, who commanded his companions to comply with Allah's command, fasting was hard for them,

(1) **[341] Assessment of the reliability of the chain of transmission:**
- Weak and Shādh chain of transmission. Contrary to Hārūn ibn Mūsā, a group of trustworthy narraters narrated the hadith through authentic chains of transmission on the authority of 'Amr ibn Dīnār via 'Aṭā' via Ibn 'Abbās.
- **Authentication of Hadith:**
- Narrated by Al-Bukhārī, Book of Tafsir, Chapter: Saying of Allah Almighty: "[Fasting for] a limited number of days." (4505), Ad-Dāraquṭnī in As-Sunan 2/205 through the channel of Zakariyyā ibn Isḥāq. Also narrated by An-Nasā'ī, Book of Fasting, Chapter: Interpretation od Allah's Saying: "And upon those who are able [to fast, but with hardship]" 4/190-191, Book of Tafsir 1/218 (38) via the channel of Warqā'.
- Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 2/139 via the channel of Ḥammād ibn Salamah, all on the authority of 'Amr ibn Dīnār via 'Aṭā' via Ibn 'Abbās with a lengthy wording where it is mentioned that Ibn 'Abbās recited the verse as: "a ransom [as substitute] of feeding a (Miskīn) poor person [each day]." 'Abdur-Razzāq narrated it in Al-Musannaf 2/220 (7572), Sa'īd ibn Manṣūr in As-Sunan 2/686 (267), and Ibn Al-Jawzī in Nawāsikh Al-Qur'ān (p.173) via the channel of Muḥammad ibn Sīrīn on the authority of Ibn 'Abbās, confirming that he recited it as "a ransom [as substitute] of feeding a (Miskīn) poor person [each day]." This mode of recitation was also related from Ibn 'Abbās by Mujāhid, 'Ikrimah, and 'Aṭiyyah Al-'Awfī. See: Jāmi' Al-Bayān by Ibn Jarīr Aṭ-Ṭabarī 2/138-139.

as they were not accustomed to fasting. So Allah Almighty gave them the choice between fasting and feeding the needy. So every person had the choice either to fast, or not fast and give food as a ransom. Then Allah Almighty abrogated this verse by His saying: ﴿So whoever sights [the new moon of] the month, let him fast it;﴾ [Qur'ān 2:185] and fasting was made obligatory. This is the opinion of Mu'ādh ibn Jabal, Anas ibn Mālik, Salamah ibn Al-Akwa', Ibn 'Umar, 'Alqamah, 'Amr ibn Murrah, 'Ikrimah, Ash-Sha'biyy, Az-Zuhriyy, Ibrāhīm, 'Abīdah, Aḍ-Ḍaḥḥāk, and it is one of the opinions reported from Ibn 'Abbās.

Others stated that this ruling applies specifically to an elderly man or woman who can hardly endure fasting, but being difficult for them to fast, they were granted a concession to leave the fast, if they wished, though able to fast, and feed a needy person in place of each day they did not fast. This was abrogated later by the saying of Allah Almighty: ﴿So whoever sights [the new moon of] the month, let him fast it;﴾ and the concession remained applicable to those who are not able to fast. This is the opinion of Qatādah, Ar-Rabī' ibn Anas, and an opinion of Ibn 'Abbās which is reported via Sa'īd ibn Jubayr. Al-Ḥasan said: "This ruling applies to an ill person who can endure the fast, so he has the choice either to fast or not. Then this ruling was abrogated."

Thus, according to these statements, this verse is abrogated according to most of the Muslim jurists and scholars of Tafsīr.

Other scholars maintained that the verse is not abrogated, but it means that: those who were able to fast when they were young and healthy, then eventually became unable to fast, then they should give food as a ransom. It does not mean that leaving the fast is permissible for those who find it difficult, yet able to fast.

These scholars believe that there is an implied verb which is "kānū" (were able to), and considered the verse as a precise confirmed one. This is the view held by Sa'īd ibn Al-Musayyib, As-Suddiyy, and one of the opinions reported from Ibn 'Abbās.

All these sayings and interpretations we mentioned about the verse is based on the recitation of those who recited: "yuṭīqūnahu", that is derived from "iṭāqah" i.e. ability to fast yet with difficulty. And it is the correct recitation that is adopted by the majority of the people of the Qur'ān, and the one written in the Muṣḥafs of the Muslims. As for those who recite it: "yuṭawwqūnahu", they said that it applies to the old man or woman, and the sick person for whom there is no hope of recovery. They are charged with fasting, but they cannot endure it, so they may leave the fast and feed a poor person in place of each day they did not fast. They further said that the verse is confirmed and not abrogated.

﴿And whoever volunteers excess﴾ i.e. whoever feeds more than one poor person. This is the view of Mujāhid, 'Aṭā' (Ṭāwūs and As-Suddiy). Others said: It means inceasing the amount due for feeding, and it is the opinion reported by Ibn Jurayj and Khuṣayf- from Mujāhid. Ibn Shihāb also said: it means the one who combines fasting and feeding.

﴿it is better for him. But to fast is best for you,﴾ than leaving the fast and offering a ransom instead ﴿if you only knew.﴾ Chapter on the ruling of the verse:

It should be known that no adult believer is granted concession to leave the fast in the month of Ramadan except for four categories of persons:

First: He has to make up the missed fasts and offer an expiation.

Second: He has to make up the missed fasts without offering an expiation.

Third: He has to offer an expiation without making up the missed fasts.

Fourth: He has to neither make up the missed fasts nor offer an expiation.

As for the one who has to make up the missed fasts and offer an expiation, he is the one who neglected to make up the missed fasts of Ramadan up until the next Ramadan starts. Also, the pregnant or nursing woman may leave the fast should they fear harm for their babies, yet they will have to make up the missed fasts and offer an expiation. If, however, they fear harm for

themselves, then the ruling of the sick person applies to them. This is the opinion of Ibn 'Umar, Mujāhid, and the view adopted by Ash-Shāfi'iyy. Some scholars said concerning the pregnant and nursing women: If they fear harm for themselves and their babies, then they have to offer expiation, but not to make up the missed fasts, as corresponding to the opinion of Ibn 'Abbās. Others said: They are required to make up the missed fasts without offering an expiation, which is the opinion of Ibrāhīm, Al-Ḥasan, 'Aṭā' and Aḍ-Ḍaḥḥāk, and the adopted opinion of the scholars of Iraq, Mālik and Al-Awzā'ī.

As for those who are required to make up the missed fasts without offering an expiation, they are the sick, the traveller, and women in their menstruation period or post-partum bleeding.

Anas ibn Mālik said: "I reached the Messenger of Allah (PBUH) when he was having his lunch. He said: 'Sit down.' I said: "I am fasting." He said: "Sit down so that I tell you that Allah has exempted the traveller from fasting and reduced for him prayer to the half."

As for those who have to offer expiation without making up the missed fasts, they are the old man and old woman, those with chronic incurable diseases, and those who suffer from a disease that causes dehydration. This is the opinion of the majority of Muslim jurists.

It is reported from (Rabī'ah ibn Abī 'Abdur-Raḥmān) and Khālid ibn Durayk that they said concerning the old man and woman: "They fast if they can, otherwise, no expiation is due upon them, and nothing is due upon them if they did not fast." Mālik said: "I do not believe that this is due upon them, and I prefer that they do not do it."

As for those who do not have to make up the missed fasts or offer an expiation, they are the insane.

Scholars differed regarding the amount due for giving food as a ransom: some said that the due amount is half a ṣā' of dates for each day he did not fast, which is the opinion of the scholars of Iraq. Some of them said that it can be half a ṣā' of wheat, or a ṣā' of dates, raisins or any other kind of seed.

Some jurists suggested that it should be the same as the food the person has eaten in the day that he did not fast. Muḥammad ibn Al-Ḥanafiyyah said: He should give food equal to a mudd for his food and another for his condiment. Ibn 'Abbās

said: "He should give one poor person a meal when he breaks his fast and another for his suḥūr." Others said: He should give food equal to a mudd for a poor person for each day he did not fast." This is also the opinion of Abū Hurayrah, 'Aṭā', Muḥammad ibn 'Amr ibn Ḥazm, Al-Layth ibn Sa'd, Mālik ibn Anas, Ash-Shāfi'iyy and most of the jurists of Ḥijāz.

[Qur'ān 2:185]: ﴿The month of Ramadan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.﴾

Allah Almighty then informs us about the days of fasting as He says: ﴿The month of Ramadan﴾ Arabic: "Shahru Ramaḍān". The majority of the Qurrā' recited it "shahru" in the nominative (marfū') as a "fā'il", assuming the meaning is: The month of Ramaḍān has come to you. Al- Farrā' said: the meaning is: That is the month of Ramaḍān, Al-Akhfash said: They (refer to days) are the month of Ramaḍān, whereas Al-Kisā'iyy said: The month of Ramaḍān has been enjoined upon you.

It is also said that "shahr" is mubtada' and what follows it is its khabar. Al-Ḥasan, Mujāhid and Shahr ibn Ḥawshab recited "shahra" in the accusative (manṣūb), assuming that the meaning is: Fast the month of Ramaḍān, as stated by Al-Mu'arrij. Al-Akhfash said that it is manṣūb because it is ẓarf, i.e. fasting in the month of Ramaḍān has been prescribed for you. Abu 'Ubayd said that it is manṣūb 'ala al-ighrā' (accusative of incitement).

Abū 'Amr recited it with idghām (assimilation) according to his style of assimilating each two letters of the same nature for the sake of easy pronunciation.

"Shahr" is called as such due to its "shuhrah". Al-Farrā' said: it is derived from "shuhrah" which means: whiteness.

They also differed regarding the meaning of Ramaḍān. Some said that Ramaḍān is one of the names of Allah Almighty, thus it is said: the month of Ramaḍān as it is said: the month of Allah. Ja'far Aṣ-Ṣādiq reported from his fathers that the Prophet (PBUH) said: **"The month of Ramaḍān is the month of Allah."** This is further supported by what Hushaym reported from Abān from Anas that the Messenger of Allah (PBUH) said: "Do not say: Ramaḍān, but say as what Allah has said in the Qur'ān: the month of Ramaḍān."(1)

(1) **Assessment of the reliability of the chain of transmission:**
- It involves Abān who is Matrūk (rejected narrator).
- **Authentication of Hadith:**
- I did not find it as attributed to Anas, but it is narrated on the authority of Abu Hurayrah, Ibn 'Umar, and 'Ā'ishah, may Allah be pleased with them all. The hadith of Abu Hurayrah is narrated by Ibn 'Adiyy in Al-Kāmil 7/53, and through him, Al-Bayhaqi narrated it in As-Sunan Al-Kubrā 4/201, and Al-Jurqani in Al-Abatil wa Al-Manakir wa As-Sihah wa Al-Masahir 2/88-89. Ibn Abi Hatim narrated it is Mawquf, and so did Ibn Kathir in Tafsīr Al-Qur'ān Al-'Aẓīm 2/181. The hadith cited in Tafsīr Al-Qur'ān Al-'Aẓīm by Ibn Abi Hatim 1/310 (1648) is narrated on the authority of Muhammad ibn Ka'b Al-Qurazi and Said both on the authority of Abu Hurayrah. They said: all through the channel of Abu Ma'shar via Sa'id Al-Maqburi on the authority of Abu Hurayrah as Marfu' in the following wording: "Do not say Ramadan, for it is one of Allah's names, but say: the month of Ramadan." Abu Hatim commented: "This is incorrect, for these are the words of Abu Hurayrah." Al-'Ilal by Ibn Abi Hatim 1/250. Al-Bayhaqi said: "Abu Ma'shar is Najih As-Sindi who is classified as weak by Yahya ibn Ma'in. Yahya Al-Qattan did not narrate his hadiths, but 'Abdur-Rahman ibn Mahdi did. It was said that Abu Ma'shar added the part: 'On the authority of Abu Ma'shar from Muhammad ibn Ka'b', which is most likely true." As-Sunan Al-Kubrā 4/201. Ibn Al-Jawzi said: "This is a fabricated inauthentic hadith… Ramadan was never confirmed to be one of the names of Allah by any one. It is narrated in Al-Bukhari and Muslim on the authority of Abu Hurayrah that the Prophet (PBUH) said: "When Ramadan starts, the gates of Paradise are opened." Al-Mawdu'at 2/545. As-Suyuti, however, said, in correction of Ibn Al-Jawzi: "Al-Bayhaqi narrated it in As-Sunan Al-Kubra and mentioned the weakness of Abu Ma'shar as the only reason for judging the hadith as weak." Al-La'āli' Al-Masnu'ah 2/97.
- As for the hadith of Ibn 'Umar, it is narrated by Tammām in Al-Fawā'id. See: Ar-Rawd Al-Bassām 2/116 (551), As-Suyiti transmitted it with its chain of transmission and text as attributed to Tammām, in Al-La'āli' Al-Masnu'ah 2/97. Al-Muttaqi Al-Hindi

[342] Abū Manṣūr Al-Ḥamshādhiyy said: Abū Isḥāq Ibrāhīm ibn Muḥammad ibn Yaḥyā said: 'Ubaydullah ibn 'Abdur-Raḥmān As-Sukkariyy said: Abū Ya'lā Zakariyya ibn Yaḥyā said: Al-Aṣma'iyy said that Abū 'Amr said: "It was named Ramaḍān because the young camels' hooves used to be inflamed due to the scorching heat, which is put in Arabic as "ramaḍat al-fiṣāl".(1)

Others said that the reason is that stones used to burn in it due to the scorching heat, which means in Arabic: "tarmaḍ", and "ramḍā'" means burning stones. It is also said that it was called so because it burns "yarmaḍ" the sins, or because the hearts in it are affected by the heat of admonition and thinking about the Hereafter, just as sand and stones are affected by the heat of the sun. Al-Khalīl further said: It is derived from

"ramaḍ" which is the name of rain that falls in autumn, so the month was called Ramaḍān because it washes out sins from the bodies and purifies the hearts like rain.

﴿is that] in which was revealed the Qur'ān﴾ Ibn Kathīr recited Qur'ān as Qurān without hamzah in all its occurrences.

[343] Abū Bakr Muḥammad ibn 'Abdūs Al-Ḥīriyy, may Allah have mercy upon him, said: Abū Ḥāmid Aḥmad ibn Muḥammad ibn Yaḥyā Al-Bazzār said: Muḥammad ibn Yazīd said: Mu'ammil ibn Ismā'īl Al-Baṣriyy said that Hushaym reported from Dāwūd from 'Ikrimah from Ibn 'Abbās.(2)

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referenced the narration of Ibn 'Umar to Ibn 'Asākir. Kanz Al-'Ummāl 8/484 (3742). Ibn 'Irāq said: "Its chain of transmission includes Nāshib ibn 'Amr." Tanzih Ash-Shari'ah 2/153. Al-Mu'allimi Al-Yamāni said: "Its chain of transmission includes those whom I do not know, besides, it is disconnected." Al-Fawā'id Al-Majmu'ah (87).

- As for the hadith of 'Ā'ishah, it is narrated by Ibn An-Najjār, and so did As-Suyuti with its chain of transmission and text in Al-La'āli' Al-Masnu'ah 2/98. Ibn 'Irāq said: "Its chain of transmission includes narratos whom I do not know." Tanzih Ash-Shari'ah 2/153. Al-Mu'allimi Al-Yamāni said: "Its chain of transmission is extremely obscure, and it is fabricated without doubt." Al-Fawā'id Al-Majmu'ah (p.87).

(1) **[342] Assessment of the reliability of the chain of transmission:**
- Its narators are trustworthy.

(2) **[343] Assessment of the reliability of the chain of transmission:**
- It includes the shaykh of the compiler about whom no Jarḥ or Ta'dīl was found,

[344] Al-Khabbāziyy said: Ibn 'Adiyy said: Ja'far ibn Muḥammad ibn 'Abdul-Karīm said: 'Ammār ibn Rajā' said: 'Ubaydullah ibn Mūsā said: Isrā'īl reported from As-Sudiyy from Muḥammad ibn Abī Al-Mujālid from Miqsam from Ibn 'Abbās that 'Atiyyah ibn Al-Aswad told him that he was confused by the saying of Allah Almighty: ﴿The month of Ramaḍān [is that] in which was revealed the Qur'ān﴾ and His saying: ﴿Indeed, We sent the Qur'an down during the Night of Decree.﴾ [Qur'ān 97:1] and His saying: ﴿ Indeed, We sent it down during a blessed night﴾ [Qur'ān 44:3] even though it was sent down throughout all months, and also because Allah Almighty says: ﴿and [it is] a Qur'an which We have separated [by intervals]﴾ [Qur'ān 17:106] and also says: ﴿And those who disbelieve say, ﴿Why was the Qur'ān not revealed to him all at once?﴾[Qur'ān 25:32] Ibn 'Abbās said: "The Qur'ān was sent down all at once from the Preserved Tablet on the Night of Decree in the month of Ramaḍān, and it was placed in the House of Glory in the lowest heaven, then Jibrīl descended with it to Muḥammad (PBUH) in separate intervals throughout twenty years."(1)

Mu'ammal ibn Ismā'il who is Ṣadūq with poor memorization, and Hushaym who is Mudallis and uses 'an'anah. However, there are other corroborating narrations with authentic chains of transmission.

- **Authentication of Hadith:**
- Narrated by Abu 'Ubayd in Fadā'il Al-Qur'ān (p.367), An-Nasā'i in his Tafsir 2/131 (392), and Al-Hakim in Al-Mustadrak 2/242 and said: Its chain of tansmission is authentic, but it is not narrated by Al-Bukhāri or Muslim. Al-Bayhaqi narrated it from Al-Hakim in Dalā'il An-Nubuwwah 7/131, all through the channel of Yazid ibn Harun. An-Nasā'i narrated it in As-Sunan Al-Kubrā 5/6 (7990) through the channel of Yazid ibn Zuray'. Also Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 2/145, Al-Hakim in Al-Mustadrak and said: "Its chain of transmission is authentic but it is not narrated by Al-Bukhāri or Muslim. Al-Bayhaqi narrated it from Al-Hakim in Al-Asmā' wa As-Sifāt 1/368. Ibn Ad-Durays in Fadā'il Al-Qur'ān (p.71) (127) through the channel of Ibn Hammad, all on the authority of Dawud ibn Abi Hind, with a similar version and wording.
- Ibn Hajar said: "Its chain of transmission is authentic." Fath Al-Bāri 9/4. The narration of 'Ikrimah does not mention that 'Atiyyah Al-Aswad asked Ibn 'Abbās, rather this is mentioned in the upcoming narration of Miqsam.

(1) [344] Assessment of the reliability of the chain of tansmission:
- It includes Ja'far ibn Muhammad ibn 'Abd Al-Karim about whom no Jarḥ or Ta'dīl was raised. The tradition, however, is transmitted through other authentic chains of transmission on the authority of 'Ubaydillah ibn Musa. Yet, the chain of transmission

Dāwūd ibn Abī Hind said: "I asked Ash-Sha'biyy about: ﴿The month of Ramaḍān [is that] in which was revealed the Qur'ān﴾ was not the Qur'ān revealed to him throughout the whole year? He said: Yes, but Jibrīl used to revise the recitation of what was revealed of Qur'ān with Muḥammad (PBUH) in the month of Ramaḍān, so Allah Almighty would confirm and establish whatever He willed and cause him to forget whatever He willed.

[345] Abū Bakr Muḥammad ibn 'Abdūs Al-Muzakkiyy said: 'Abdullah ibn Muḥammad ibn Al-Ḥasan Ash-Sharqiyy said: Aḥmad ibn Ḥafṣ ibn 'Abdullah said: Manṣūr ibn Ja'far said: Nahshal ibn Sa'īd reported from 'Amr ibn Dīnār Al-Makiyy fom Ibn Shihāb from Tāriq from Abū Dharr AlGhifāriyy that the Prophet (PBUH) said: **"The scrolls of Ibrahim were sent down after three nights had passed from Ramaḍān, the Torah was sent down after six nights had passed from Ramaḍān, the Gospel was sent down after thirteen nights had passed from Ramaḍān, the Psalms of Dāwūd were sent down after eighteen nights had passed from Ramaḍān, and the**

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is considered Hasan due to the fact that As-Suddi and Miqsam are both Ṣadūq, it is still authentic by virtue of other chains of transmission on the authority of Ibn 'Abbās. Ibn Abī Ḥātim narrated it in Tafsīr Al-Qur'ān Al-'Aẓīm 1/310 (1650) on the authority of Muhammad ibn 'Ammār ibn Al-Hārith, and Aṭ-Ṭabarī in Jami' AL-Bayān 2/145 through the channel of Ishaq. Al-Bayhaqi narrated it in Al-Asmā' wa As-Sifāt 1/369 through the channel of Ahmad ibn Yusuf As-Sulami, all on the authority of 'Ubaydillah ibn Musa with this chain of transmission and a similar wording. Al-Wāḥidī narrated it in Al-Wasīṭ 1/280 through the channel of Yahya ibn Abi Zā'idah on the authority of Isrā'il with this chain of transmission. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 11/391 (12095) through the channel of Sa'd ibn Ṭarif via Al-Hakam via Miqsam with this chain of transmission and a similar wording. Al-Haythami said: "Aṭ-Ṭabarānī narrated it; its chain of transmission includes Sa'd ibn Ṭarif, who is Matruk (rejected narrator). Majma' Az-Zawā'id 6/316. It is also narrated by Muhammad ibn Nasr in As-Salāh and Ibn Mardawayh as stated in Ad-Durr Al-Manthur 1/343. An-Nasā'i narrated it in At-Tafsir 2/539 (709), At-Tabari in Jāmi' Al-Bayān 2/144, 145, Ibn Ad-Durays in Fada'il Al-Qur'ān (p.72.73) (119, 122), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 11/438 (12243), 12/44 (12426), Al-Ḥākim in Al-Mustadrak with a comment: "This is an authentic hadith according to the conditions set by Al-Bukhari and Muslim, yet they did not narrate it." Also narrated by Al-Bayhaqi in Dalā'il An-Nubuwwah 7/131, Al-Asmā' wa As-Sifāt 1/367-368 through some channels, via Sa'id ibn Jubayr on the authority of Ibn 'Abbās, may Allah be pleased with him, with this chain of transmission and a similar wording.

Qur'ān was sent down upon Muḥammad in the twenty-fourth night of Ramaḍān."(1)

(1) **[345] Assessment of the reliability of the chain of transmission:**

- It includes Mansur ibn Ja'far for whom no biography is available, and Nahshal ibn Sa'id is Matruk.
- **Authentication of Hadith:**
- Narrated by Imam Ahmad in Al-Musnad 4/107 (16984), Aṭ-Ṭabarī 3/145. Shaykh Ahmad Shākir said: "It is an authentic chain of transmission."
- Also narrated by Ibn Abī Ḥātim in Tafsīr Al-Qur'ān Al-'Aẓīm 1/310 (1649), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 22/75 (185) and Al-Mu'jam Al-Awsaṭ 4/111 (3740), commenting: "No one narrated this hadith on the authority of Qatādah except 'Imrān Al-Qaṭṭān, and it is not authentically narrated from the Messenger of Allah (PBUH) except through this chain of transmission." Al-Bayhaqī narrated it in As-Sunan Al-Kubrā 9/188 and Shu'ab Al-Imān 2/414 (2248), and Al-Asmā' wa Aṣ-Ṣifāt 1/366-367. Al-Wāḥidī narrated it in Asbāb An-Nuzūl (p.19), and Al-Wasīṭ 1/280. Al-Asbahāni narrated it in At-Targhīb wa At-Tahīb 2/378 (6818) all through the channel of 'Imrān Al-Qaṭṭān via Qatādah via Abu Al-Malih via Wathilah with this chain of tansmission and a similar wording, as Marfū', where it is mentioned that the scriptures of Ibrāhīm were revealed in the first night of the month of Ramadan. Al-Haythamī said: "Narrated by Ahmad and Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr and Al-Mu'jam Al-Awsaṭ. It includes 'Imrān ibn Dāwūd Al-Qaṭṭān who is classified as weak by Yahya, whereas Ibn Hibbān classified him as trustworthy. Ahmad said: 'I hope that his narrations are acceptable. The rest of the narrators are trustworthy." Majma' Az-Zawā'id 1/197. As-Suyūṭī mentioned it in Al-Jāmi' Aṣ-Ṣaghīr and hinted that it is Hasan. Fayḍ Al-Qadīr 3/75. Al-Albānī classified it as Ḥasan. See: Ṣaḥīḥ Al-Jāmi' by Al-Albānī 2/28 (1509), As-Silsilah Aṣ-Ṣaḥīḥah by Al-Albānī. It is also referenced it to An-Ni'ālī and 'Abd Al-Ghanī Al-Maqdisī in Faḍā'il Ramadan. Narrated also by Abu 'Ubayd in Faḍā'il Al-Qur'ān (p.368), and commented: "Nu'aym related to me via Baqiyyah via 'Utbah ibn Abi Hakim who said: 'a shaykh of us narrated it as Marfu' from Wāthilah ibn Al-Asqa' with this chain of transmission and a similar wording, where it is mentioned: 'The psalms were sent down upon Dāwūd in the twelfth night of Ramadan, and the Gospel was sent down to Jesus in the eighth night of Ramadan.'"
- Narrated by Abu Ya'lā Al-Mawṣilī in his Musnad 4/135 (2190) saying: "Sufyān ibn Wakī' said that his father related it via 'Ubaydillah ibn Abi Humayd via Abi Al-Malīh who said: Jābir ibn 'Abdullah related it as Mawqūf with a similar chain of transmission.
- Al-Bayhaqi reported from Qatādah: "'Ubaydullah ibn Abi Humayd, who is not reliable enough, disagreed with him, as he narrated it from Abu Al-Malih on the authority of Jābir ibn 'Abdullah, may Allah be pleased with them both." Al-Asmā' wa As-Sifāt 1/357. Al-Haythami said: "It is narrated by Abu Ya'lā, and its chain of transmission includes Sufyān ibn Waki', who is a weak narrator." Majma' Az-Zawā'id 1/197.

Then Allah Almighty described the Qur'ān as He said: ﴿a guidance for the people﴾ against error ﴿and clear proofs﴾ of what is lawful and what is unlawful ﴿of guidance and criterion﴾ that sets apart truth and falsehood.

[346] Abū Muḥammad Al-Ḥasan ibn Aḥmad ibn Muḥammad ibn 'Aliyy Ash-Shaybaniyy Al-'Adl, may Allah have mercy upon him, said: Abū AlḤasan Muḥammad ibn Ismā'īl ibn Isḥāq Al-Marwaziyy said: 'Aliyy ibn Ḥujr said: Yūsuf ibn Ziyād Al-Baṣriyy said: Hammām ibn Yaḥyā Al-Maḥmaliyy said: 'Aliyy ibn Zayd ibn Jud'ān reported from Sa'īd ibn Al-Musayyib from Salmān that he said: "The Messenger of Allah (PBUH) gave us a sermon on the last day of Sha'bān where he said: 'O you people! A great and a blessed month has arrived to you. A month therein a night which is better than one thousand months. Allah has made fasting during this month an obligation, and the extra prayers during its nights are voluntary. Anyone who comes closer to Allah through a good deed during this month is as if he performed an obligatory duty during times other than Ramaḍān, and he who fulfils an obligatory duty in it will be like one who fulfils seventy obligatory duties in another month. It is the month of patience, and the reward of patience is Paradise. It is the month of visiting the poor, the sick and the needy so as to share their sorrows. It is the month where the sustenance of the believing Muslim increases. It is a month whose beginning is mercy, whose middle is forgiveness and whose end the setting free from Hell. Whoever gives food in it for another to break his fast, it will be a reason for his sins to be forgiven and for his neck to be saved from the Fire, and will get a reward equal to recipient, without this diminishing anything of his reward.'" Some of the companions of the Prophet (PBUH) said: **"Not all of us may find food to share with someone so that he could break his fast." The Prophet (PBUH) said: "Allah will reward you**

- It has a Shāhid (supportive narration) reported on the authority of Ibn 'Abbās which is narrated by Ibn 'Asākir in Tārikh Dimashq and also in As-Silsilah As-Sahihah via the channel of 'Aliyy ibn Talhah as Marfu' narration, to which Al-Albāni commented: "This is Munqati' (disconnected) because 'Aliyy did not meet Ibn 'Abbās 4/104 (1575).

even if you help the fasting Muslim to break his fast with a date, a sip of water, or a drink of milk. Anyone who feeds a Muslim at Iftar to his satisfaction, Allah will give him water during the Day of Judgment from My fountain which will make him not feel thirsty until he enters Paradise. He will be the same as someone who freed a slave. Whoever lightens the burden of his slave, Allah will forgive him and free him from the Fire.

So, do in it as much as you can of these four: two by which you will please your Lord, and two others by which you cannot live without. The first two qualities to please Allah are to bear witness that there is no one worthy of worship except Allah, and to ask forgiveness from Allah. The other two things that you cannot live without are: to ask Allah for Paradise, and to ask Him to protect you from the Fire."(1)

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(1) **[346] Assessment of the reliability of the chain of transmission:**

- Very weak chain of transmission. Yusuf ibn Ziyād's narration are Munkar, in addition to 'Aliyy ibn Zayd ibn Jud'ān who is a weak narrator. The hadith have very weak Mutāba'āt.
- **Authentication of Hadith:**
- Narrated by Ibn Khuzaymah in his Sahih 3/191 (1887), and through his channel, Al-Bayhaqi narrated it in Shu'ab Al-Iman 3/305 (3608), Ibn Abi Ad-Dunya in Fada'il Ramadan (p.69) (41) on the authority of Hamzah ibn Al-'Abbās, and Ibn Shāhin in Fada'il Shahr Ramadan in collection including the works of Ibn Shāhin (p.145) (16) on the authority of Ismā'il ibn Muhammad ibn Abi Kathir Al-Fārisi. Also narrated by Al-Bayhaqi in Shu'ab Al-Iman 3/305 (3608), and in Fadā'il Al-Awqāt (p.147-148) (37,38) through the channel of Ja'far ibn Muhammad ibn Siwār and Ja'far ibn Ahmad ibn Nasr Al-Hāfiz.
- Al-Wāḥidī narrated it in Al-Wasīṭ 1/277 through the channel of Ja'far ibn Muḥammad ibn Siwār. Also narrated by Al-Asbahānī in At-Targhīb wa At-Tarhīb 2/349 (1753) through the channel of 'Abdullah Yūnus Al-Kittānī, all on the authority of 'Aliyy ibn Hajar with this chain of transmission. Also narrated by Ibn Shāhīn in Fadā'il Shahr Ramadan (p.144) (15) via the channel of Yaḥyā ibn Sa'īd Al-'Aṭṭār who said: "Salām ibn Ahmad related it on the authority of 'Aliyy ibn Zayd with this chain of transmission and a similar wording." Yaḥyā ibn Sa'īd Al-'Aṭṭār is a weak narrator, and Salām ibn Salam, aka Al-Madā'inī is Matrūk. Taqrib At-Tahdhib by Ibn Hajar (7558) (2702). Also narrated by Ibn Abi Hatim in Al-'Ilal 1/249 (733), Al-Harith ibn Abi Usāmah in his Musnad, see: Bughyat Al-Bāhith 'an Zawā'id Musnad Al-Hārith (p.112) (318), Al-'Uqayli in Ad-Du'afā' Al-Kabir 1/35, Al-Khatib in Tarikh Baghdad 4/333, Al-Bayhaqi in Shu'ab Al-Imān 3/305 (3608), all on the authority

[347] Al-Ḥasan ibn Aḥmad said: Muḥammad ibn Ismā'īl said: Salamah ibn Shabīb said: Ishāq ibn Bishr said: Abū 'Abdur-Raḥmān Al-Janadiyy reported from Al-Kalbiyy from Abū Naḍrah from Abu Sa'īd Al-Khudriyy that the Messenger of Allah (PBUH) said:

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of 'Abdullah ibn Bakr As-Sahmiwho said: "Iyās ibn Abi Iyās related it to us on the authority of Sa'id ibn Al-Musayyib with this chain of transmission and a similar wording." According to Al-Bayhaqi, it is narrated by Iyās via 'Aliyy ibn Zayd on the authority of Sa'id ibn Al-Musayyib. Al-'Uqayli said about Iyās: "He is unknown, his narrations are not Mahfuz, and he narrates through different chains of transmission, without maintaining a reliable well defined chain of transmission. Ad-Du'afā' Al-Kabir 1/35. Abu Hatim said: "This is a Munkar hadith where 'Abdullah ibn Bakr mistook Abān ibn Abi 'Ayyāsh for Iyās. Al-'Ilal 1/49. Adh-Dhahabi said: "He is unknown, and his reports are Munkar." Mizān Al-I'tidāl 1/282.

- Ibn Abi Ad-Dunya narrated it in Fadā'il Ramadan (p.88) (58), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 6/261 (6161) abridged. It is also narrated by Ibn 'Adiyy in Al-Kāmil 2/221, Ibn Hibban in Al-Majruhin 1/247, Al-bayhaqi in Shu'ab Al-Iman 3/419 (3955), and Fadā'il Al-Awqāt (p.198) (72) all through the channel of Hakim ibn Khidhām. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 6/261 (6162), Al-Asbahānī in At-Targhīb wa At-Tarhīb 2/355, and Ibn Al-Jawzi in Al-Mawdu'āt 2/554-555 through the channel of Al-Hasan ibn Abi Ja'far, both on the authority of 'Aliyy ibn Zayd abridged, with this chain of transmission, mentioning the reward of giving Iftār meal to a fasting person. Ibn Hibban said: "This is hadith has no origin, and 'Aliyy ibn Zayd is nothing (of a reliable narrator)." Al-Majruhin 1/247. Ibn Al-Jawzi also said: "This is an inauthentic hadith, no one narrates it except for Al-hasan and Hakim. As for Al-Hasan, Ahmad ibn Hanbal rejected his narrations, and Yahya said about him: "He is nothing (of a reliable narrator). As for Hakim, Abu Hatim Ar-Razi said that his narrations are rejected." Al-Mawdu'āt 2/555. His statement in the hadith: "Whoever provides the food for a fasting person to break his fast with, then for him is the same reward as his (the fasting person's), without anything being diminished from the reward of the fasting person," it is narrated on the authority of Zayd ibn Khalid Al-Juhani, may Allah be pleased with him, by At-Tirmidhi in the Book of Fasting: Chapter: What Has Been Revealed About The Reward Of One Who Provides The Food For A Fasting Person To Break His Fast (807). He said: "This a Hasan Sahih hadith." Ibn Mājah also narrated it in the Book of Fasting, Chapter: What Has Been Revealed About The Reward Of One Who Provides The Food For A Fasting Person To Break His Fast (1746), Ad-Dārimi in his Sunan (1744), Imam Ahmad in Al-Musnad 4/114, 116 (17033,17044), Ibn Khuzaymah in his Sahih 3/277 (2604), Ibn Hibban in his Sahih as reported in Al-Ihsān 8/216 (3429, and Al-Baghawi in Sharh As-Sunnah 6/377 (1818,1819), and said that it is authentic.

[348] **"The gates of heaven and Paradise will surely be flung open on the first night of the month of Ramaḍān, and they will not be closed again until the very last night thereof. Each time, without fail, that a male or female slave performs prayer during any night of this month, Allah will credit them with seventeen hundred good deeds for every act of prayer. For that servant,**

[349] **Allah will build in Paradise a house, made from a single red ruby. If someone keeps the fast on the first day of the month of Ramaḍān, Allah will forgive him for every sin until the last day of Ramaḍān and his fasting will be expiation until the last day of the month. For every day on which he keeps the fast, he will be granted a palatial mansion in Paradise, equipped with a thousand doors made of gold. From early in the morning, seventy thousand angels will beg forgiveness on his behalf (until sunset). For every act of prostration, he performs, by night or by day, he will be granted a tree in the shade of which a rider can travel for one hundred years without ever passing beyond it."**(1)

(1) **[347] Assessment of the reliability of the chain of transmission:**

- The hadith is fabricated if narrated through this chain of transmission as it includes Isḥāq ibn Bishr, who is a liar, and Al-Kalbī who is accused of lying. It is narrated through another channel that includes Muḥammad ibn Marwān As-Suddī Aṣ-Ṣaghīr who is accused of lying.
- **Authentication of Hadith:**
- Narrated by: Al-Bayhaqī in Shu'ab Al-Imān 3/314 (3635) and Faḍā'il Al-Awqāt (p.154) (43), Al-Aṣbahānī in At-Targhīb wa At-Tarhīb 2/357 (1767) via the channel of Hishām ibn Yūnus Al-Lu'lu'ī. Al-Bayhaqī narrated it in Faḍā'il Al-Awqāt (p.156) (44) via the channel of 'Aliyy ibn Isḥāq Al-Ḥanẓalī. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Aṣ-Ṣaghīr 1/202 (324), and Abu Nu'aym in Akhbar Asbahan 1/249 in an abridged form via the channel of Muḥammad ibn Aban Al-'Anbari Al-Kufi, all on the authority of Marwan ibn Muḥammad As-Suddī Aṣ-Ṣaghīr. Dawud ibn Abi Hind was reported to have said: "Abu Nadrah and Ata ibn Abi rabah reported it me on the authority of Abu Sa'id as Marfu' with the same chain of transmission." Aṭ-Ṭabarānī said: "No one narrated it on the authority of Dawud except Muhammad ibn Marwan." Al-Mu'jam Aṣ-Ṣaghīr 1/202. The hadith was mentioned by Al-Mundhiri in At-Targhīb wa At-Tarhīb 2/93 without attributing it to the Prophet (PBUH) with a connected chain of transmission, and attributed it to Al-Bayhaqi in Shu'ab Al-Imān. It was narrated on the authority of Abu Hurayrah, may Allah be pleased with him, that the Messenger of Allah (PBUH) said: "When Ramadan comes, the gates of Paradise are opened." According to another narration: "When Ramadan starts,

[350] Abū Sa'd 'Abdul-Malik ibn Abī 'Uthmān Az-Zāhid, may Allah have mercy upon him, said: Abū Isḥāq Ibrāhīm ibn Aḥmad ibn Rajā' said: 'Abdullah ibn Sulaymān ibn Al-Ash'ath said: Muḥammad ibn 'Abdul 'Azīz Al-Azdiyy said: Aṣram ibn Ḥawshab said: Muḥammad ibn Yūnus AlḤārithiyy reported from Qatādah from Anas ibn Mālik that the Messenger of Allah (PBUH) said:

"When it is the first night of the month of Ramaḍān, the Most Glorious, Exalted is His Greatness, calls Riḍwān, the keeper of Paradise (He says O Riḍwān) who says: 'Yes Lord, I am at Your service. Allah says: adorn my Paradise for those who fast from among the nation of Aḥmad, and do not close it before them until their month is over. Then He calls Mālik, the keeper of the Fire: O Mālik. He will say: 'Yes Lord, I am at Your service.' Allah will say: Close the doors of the Fire before those who fast from among the nation of Aḥmad, and do not open it before them until their month is over. Then Allah calls Jibrīl, who will say: 'Yes Lord, I am at Your service.' Allah will say: Descend to the earth, and set on chains the rebellious devils keep them away from the nation of Aḥmad so that they cannot spoil their fasting and breaking of the fast. There are slaves of Allah, the Mighty and Majestic, males and females whom He frees from the Fire every day of the month of Ramaḍān at sunrise, and at the time of breaking the fast. For Him, in each heaven there is a caller among them an angel under the throne of the Lord of the Worlds, and his legs are in the seventh lowest bounds of the earth, (his wing) is in the east, it is adorned with coral, pearls, and jewels, and his other wing is in the west, and it is adorned with coral, pearls, and jewels. He will call out: 'Is there anyone who repents, so Allah accepts his repentance? Is there any supplicant

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the gates of heaven are opened…and the devils are chained." The hadith is narrated by Al-Bukhari, Book of Fasting, Chapter: Superiority of The Month Of Ramadan (1079). His statement in the hadith: " a tree in the shade of which a rider can travel…" was also reported in a hadith narrated on the authority of Abu Hurayrah where he quoted the Messenger of Allah (PBUH) as having said: "Verily, in Paradise there is a tree…" It is narrated by Al-Bukhāri, Book of The Beginning of Creation, Chapter: What Has Been Reported About The Description of Paradise And That It Is Created (3252), and by Muslim, Book of Paradise And Its Bliss, Chapter: Verily, In Paradise There Is a Tree (2826).

so that Allah answers his supplication? Is there an oppressed person who will be helped by God? Is there someone asking for forgiveness, so he will be forgiven? Is there anyone who asks Allah for something, so Allah will give him what he needs?' He said: "The Lord, the Most High, calls out throughout the month: 'My servants and maidservants, have good tidings, be patient, and persevere. Soon, I will relieve your burdens and you will come to my mercy and honor. Then when it is the Night of Decree, Jibrīl, peace be upon him, descends with a great number of the angels, who will invoke Allah's blessings upon every standing or sitting servant who remembers Allah Almighty."(1)

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(1) [348] **Assessment of the reliability of the chain of transmission:**

- The hadith is fabricated if narrated via this chain of transmission, it includes Aṣram ibn Ḥawshab who is Muttaham, Muḥammad ibn Yūnus, who is Matrūk. Some scholars judged it as fabricated.
- **Authentication of Hadith:**
- Narrated by Ibn Al-Jawzi in Al-'Ilal Al-Mutanāhiyah 2/40 (878), via the channel of Muḥammad ibn Naṣr ibn Mukram who said: "'Abdullah ibn Sulaymān ibn Al-Ash'ath reported it to us." Also narrated by Ibn 'Adiyy in Al-Kāmil 1/405 on the authority of 'Aliyy ibn Sa'īd, Ibn Ḥibbān in Al-Majrūḥīn 1/181-183 on the authority of Muhammad ibn Yazīd Al-Zurqī. Via the channel of Ibn Ḥibbān, Ibn Al-Jawzī narrated it in Al-Mawḍū'āt 2/545-546, both on the authority of Muḥammad ibn Yahyā Al-Azdī via Aṣram with this chain of transmission. Ibn Ḥibbān said: "Its text is Bāṭil (fabricated/falsely attributed to the Prophet (PBUH))." Al-Majrūḥīn 1/183.
- Ibn 'Adiyy said: "I do not know this hadith except as narrated by Aṣram." Al-Kāmil 1/405. Ash-Shawkāni said: "It is fabricated." Al-Fawā'id Al-Majmū'ah (p.88). Al-'Uqayli narrated it in Aḍ-Ḍu'afā' Al-Kabīr 3/138-139, and through him, Ibn Al-Jawzi narrated it in Al-'Ilal Al-Mutanāhiyah 2/41 (879) via the channel of 'Abbād ibn 'Abd As-Samad on the authority of Anas as Marfū' with this chain of transmission, with a similar wording and an addition. Ibn Al-Jawzi said: "It was related to us on the authority of Anas in a longer form narrated by 'Abbād ibn 'Abd As-Samad back to Anas. Al-'Uqayli said: 'Abbad narrates on the authority of Anas a copy that mostly consists of Munkar hadiths." Al-Mawḍū'āt 2/457. As-Suyūṭī said: "Abān also reported it on the authority of Anas, as narrated by Ad-Daylamī…Abān, however, is Matrūk." Al-La'āli' Al-Maṣnū'ah 2/99. Al-Mu'allimī said: "Its chain of transmission back to Anas is full of grave errors." Al-Fawā'id Al-Majmū'ah (p.88). A similar hadith was narrated on the authority of Ibn 'Abbās by Al-Bayhaqī in Shu'ab Al-Imān 3/335 (3695), Al-Aṣbahānī in At-Targhīb wa At-Tarhīb, and Ibn Al-Jawzī in Al-'Ilal Al-Mutanāhiyah 2/43 (880). Al-Mundhirī mentioned it in At-Targhīb wa At-Tarhīb attributing it to the Prophet (PBUH) without a connected chain of transmission, and referenced it to

[351] Ar-Rabī' ibn Muḥammad and Muḥammad ibn Al-Faḍl said: 'Aliyy ibn Muḥammad ibn 'Uqbah said: Al-Khiḍr ibn Abān said: Ibrāhīm ibn Hudbah reported from Anas ibn Mālik that the Messenger of Allah (PBUH) said: "**Were Allah to allow the heavens and the earth to speak, they would give glad tidings of Paradise to those who have fasted."**(1)

Abu Ash-Shaykh in Ath-Thawāb and Al-Bayhaqi. He said: "Its chain of transmission includes none who is unanimously judged as weak narrator." 2/99-101. His statement in the hadith: "There are slaves of Allah, the Mighty and Majestic, males and females whom He frees from the Fire every day of the month of Ramaḍān at sunrise, and at the time of breaking the fast" was included in a hadith of Abū Hurayrah and Abū Sa'id with the word: "in every night." This hadith is narrated by Aḥmad in his Musnad 2/254 (7450). Al-Haythamī said: "It is narrated by Aḥmad, and its narrators are among those accredited by Al-Bukhārī and Muslim." Majma' Az-Zawā'id 10/219. As-Suyūṭī marked it as Ṣaḥīḥ in Al-Jāmi' Aṣ-Ṣaghīr. See Fayḍ Al-Qadīr by Al-Munāwī 2/605 (2348). Shaykh Aḥmad Shākir also judged the chain of transmission as authentic. See: Al-Musnad 3/88 (7443). The hadith of Abu Hurayrah has a Shāhid, namely the hadith of Abu Umāmah which is narrated by Imam Aḥmad in his Musnad 5/256 (22202), Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 8/284 (8088,8089), and Al-Bayhaqi in Shu'ab Al-Imān 3/304 (3605). Al-Mundhirī mentioned it in At-Targhīb wa At-Tarhīb and commented: "Aḥmad narrated it with a rather acceptable chain of transmission." 2/103. Al-Haythamī said: "Narrated by Aḥmad, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr and its narrators are classified as trustworthy." Majma' Az-Zawā'id 3/143. Al-Albānī judged it as Ḥasan (good).

(1) **[349] Assessment of the reliability of the chain of transmission:**

- The Hadith through this chain of transmission is fabricated, it includes Ibrāhīm ibn Hudbah who is a liar.
- **Authentication of Hadith:**
- Narrated by Abū Nu'aym in Dhikr Akhbār Aṣbahān 2/40 via the channel of Muhammad Sulaymān Al-Kūfī who said: "Al-Khaḍir ibn Abān related it to us with this chain of transmission." Ibn 'Adiyy narrated it in Al-Kāmil 1/209, and Ibn An-Naqqūr in his Khumāsiyyāt as stated in Al-La'āli' Al-Maṣnū'ah 2/103. Ibn Al-Jawzi also narrated it via the channel of Ibn An-Naqqūr in Al-Mawḍū'āt 2/553-554, both on the authority of 'Isā ibn Sālim Ash-Shāshī. Also narrated by Ash-Shajarī in Al-Amālī Al-Khamīsiyyah 2/41 via the channel of Ḥumayd ibn Ar-Rabī', both on the authority of Abū Hudbah with this chain of transmission. Ibn Ḥibbān mentioned it in Al-Majrūḥīn 1/115 and said that the hadiths narrated by Ibrāhīm ibn Hudbah are not authentically attributed to the Messenger of Allah (PBUH).
- Al-'Uqaylī narrated it in Aḍ-Ḍu'afā' Al-Kabīr 3/68, and through his channel Ibn Al-Jawzī narrated it in Al-Mawḍū'āt 2/554 via the channel of Abū 'Amr on the

[352] Abū Sa'd Az-Zāhid said: Abū Al-'Abbās Aḥmad ibn 'Īsā Al-Ḥāfiẓ said: Muḥammad ibn 'Abdur-Raḥmān said: Sakhtawayh ibn Māzyār said: Abū

Mu'ādh Ma'rūf ibn Ḥassān reported from Ziyād Al-A'lam from 'AbdulMalik ibn 'Umayr from 'Abdullah ibn Abī Awfā that the Messenger of

Allah (PBUH) said: **"Sleep of a fasting person is an act of worship, his silence is Tasbīḥ, his supplication is answered and the rewards for his good deeds are doubled."**(1)

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authority of Anas who attributed it to the Messenger of Allah (PBUH). Al-'Uqaylī, however, observed: "This is an unknown, not Mahfūẓ chain of transmission." Also narrated by Ash-Shajarī in Al-Amālī Al-Khamīsiyyah 1/268 via the channel of Nāfi' ibn 'Abdullah on the authority of Anas with this chain of transmission. Ibn Al-Jawzī said: "a third channel is that Nāfi' Abū Hurmuz narrated on the authority of Anas… As for the third, Yahyā said: Nāfi' is nothing of a reliable narrator, and a liar. An-Nasā'ī said: 'He is not trustworthy,' and Ad-Dāraqutnī said: 'He is Matrūk.' I said: 'It seems that he stole it from Ibrāhīm.'" Al-Mawḍū'āt 2/554.

(1) **[350] Assessment of the reliability of the chain of transmission:**

- It includes Muhammad ibn 'Abdur-Rahmān who cannot be identified, and Ma'rūf ibn Ḥassān whose narrations are Munkar. The hadith has other channels and narrations that are extremely weak.
- **Authentication of Hadith:**
- Narrated by Al-Bayhaqī in Shu'ab Al-Imān 3/415 (3939) via the channel of 'Aliyy ibn Muḥammad ibn Al-'Alā' who said: "Sakhtuwayh ibn Māziyār related it to us." Ibn Shāhīn also narrated it in At-Taghīb fī Faḍa'il Al-A'māl (p.179) (141) via the channel of Aḥmad ibn Naṣr, and As-Silafī in Mu'jam As-Safar (p.36) (414) via the channel of Salamah ibn Shabīb, both on the authority of Abu Mu'ādh Ma'rūf ibn Ḥassān with this chain of transmission. Also narrated by Yaḥya ibn Ṣā'id in Musnad 'Abdullah ibn Abī Awfā (p.139) (430), Al-Bayhaqi in Shu'ab Al-Imān 3/415 (3938), Al-Wāḥidī in Al-Wasīṭ 1/279, all on the authority of Sulaymān ibn 'Amr An-Nakha'ī on the authority of 'Abdul-Malik ibn 'Umayr with this chain of transmission. Sulaymān ibn 'Amr is a liar, his biography will be added later. Al-Bayhaqī said: "Ma'rūf ibn Ḥassān is weak and Sulaymān ibn 'Amr An-Nakha'ī is even weaker." Ad-Daylami narrated it in Musnad Al-Firdaws 4/348 (6734). Al-'Irāqī said: "It is also narrated by Abu Manṣūr Ad-Daylami in Musnad Al-Firdaws on the authority of 'Abdullah ibn Abī Awfā. Its chain of transmission includes Sulaymān ibn 'Amr An-Nakha'ī, one of the liars." Iḥyā' 'Ulūm Ad-Dīn 1/273.
- Al-Bayhaqi narrated it in Shu'ab Al-Imān 3/415 (3937) via the channel of Khalaf ibn Yaḥyā Al-'Abdī via 'Anbasah ibn 'Abdul Wāḥid Al-Qurashī who said: "'Abdul-Malik ibn 'Umayr related it to us with this chain of transmission with a similar

Allah Almighty says: ﴿So whoever sights [the new moon of] the month, let him fast it;﴾ Most of the Qurrā' recited "falyaṣumhu" with jazm of the lām letter, but Al-Ḥasan and Al-A'raj recited it: "faliyaṣumhu" with a kasrah on the lām letter which is imperative, and it is mandatory to have a kasrah when not attached to another letter, as in the poet's saying:

(Litajma' Khuzā'atu mā farraqat

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wording with an addition: 'and his sins are forgiven.' Abū Ḥātim said that Khalaf ibn Yaḥyā Al-'Abdī Al-Khurāsānī was a liar who should be disregarded and so should his narrations. Al-Jarḥ wa At-Ta'dīl 3/372. See Lisān Al-Mīzān by Ibn Ḥajar 2/405. As-Sahmī narrated it in Tārīkh Jurjān (p.370) via the channel of Salamah Al-'Āmirī who said: "Muḥammad ibn Ja'far ibn Muḥammad ibn 'Aliyy ibn Al-Ḥusayn ibn 'Aliyy ibn ibn Abī Ṭālib said: 'My father related to me from his father who said that the Messenger of Allah (PBUH) said: "The fasting person's sleeping is worship and his breath is Tasbīḥ." This is a Munqati', rather Mu'ḍal narration. Ash-Shajarī narrated it with this wording in Al-Amālī Al-Khamīsiyyah 1/281 via the channel of Sahl ibn Aḥmad ibn 'Abdullah ibn Sahl Ad-Dībājī on the authority of Muḥammad ibn Muḥammad ibn Al-Ash'ath from Mūsā ibn Ismā'īl ibn Mūsā ibn Ja'far ibn Muḥammad from his father from his grandfather Ja'far from his father from his grandfather 'Aliyy ibn Al-Ḥusayn from his father from 'Aliyy as Marfū' with this chain of transmission. The chain of transmission includes Sahl ibn Ahmad about whom Adh-Dhahabī said: "He was accused with lying and being a Rāfiḍī by Al-Azharī and others." Mīzān Al-I'tidāl 2/237. There is also Muhammad ibn Al-Ash'ath about who Ad-Dāraquṭnī said: "He is one of Allah's signs, he is the one who fabricated this book, i.e. Al-'Alawiyyāt." Su'ālāt Ḥamzah As-Sahmī lī Ad-Dāraquṭnī (p.101) (52). Al-'Irāqi said: "It was related to us in Amāli Ibn Mandah from the narrations of Ibn Al-Mughirah Al-Qawwās on the authority of 'Abdullah ibn 'Umar with a weak chain of transmission. It could be Ibn 'Amr, since he was the only one whom Ibn Al-Mughirah narrated from, as mentioned." Iḥyā' 'Ulūm Ad-Dīn 1/273. Also narrated by Abū Nu'aym in Al-Ḥilyah 5/83 via the channel of Ja'far ibn Aḥmad ibn Bihrām who said: "'Aliyy ibn Al-Ḥasan reported from Abū Ẓabyah from Kurz ibn Wabrah from Ar-Rabī' ibn Khuthaym from Ibn Mas'ūd that the Messenger of Allah (PBUH) said this hadith with a wording same as the one cited in Al-Amālī with an addition: "and his supplication is responded to." Its chain of transmission includes those for whom no biography or mention is available." This hadith is judged as weak by As-Suyūṭī, Al-'Ajlūnī, Al-Munāwī, Mullā 'Alī Al-Qārī and Al-Albānī. See: Fayd Al-Qadir by Al-Munāwī 6/378 (9293), Kashf Al-Khafā' by Al-'Ajlūnī 2/(2839), Al-Asrār Al-Marfū'ah by Mullā 'Alī Al-Qārī (p.359) (567), Ḍa'īf Al-Jāmi' Aṣ-Ṣaghīr by Al-Albānī 6/17 (5984).

Min an-nāsi min ba'di iqlālihā) which means: let the tribe of Khuzā'ah gather the people whom they caused to separate. The lām in "Litajma'" is imperative and has a kasrah. But if the lām is attached to another letter, then both jazm and kasr can apply. There are three letters to which the lām may be attached: 1) The fā' as in the saying of Allah Almighty: {fal ya'budū rabba hādhā al-bayt} ﴿Let them worship the Lord of this House,﴾ [Qur'ān 106:3]

2) The wāw as in the saying of Allah Almighty: {wal yūfū nudhūrahum wal yaṭṭawwafū} ﴿and fulfill their vows and perform Tawaf﴾ [Qur'ān 22:29]

3) Thumma as in the saying of Allah Almighty: {thummal yaqḍū tafathahum} ﴿Then let them end their untidiness﴾ [Qur'ān 22:29]

Scholars provided different views on the meaning and ruling implied in this verse; some of them said that the meaning is: whoever witnesses the month of Ramaḍān when he is adult, sane, in residence, healthy, competent for religious assignment, then he should fast it. This is the opinion of Abū Ḥanīfah and his followers.

Others said that the meaning is: if the month of Ramaḍān starts when someone is settling into his home, then he should fast the whole month, regadless of whether he travels afterwards or stays at home. This is the view of An-Nakha'iyy and As-Suddiyy. Qatādah said that 'Aliyy used to say: "If Ramaḍān starts when someone is in residence then he travels thereafter, he is obligated to fast." Muḥammad ibn Sīrīn said: I asked 'Abīdah As-Salamāniyy about a man who witnesses the beginning of the month of Ramaḍān, then he travels. He answered: "If you witness its beginning, then fast till the end, do you not see that Allah says: ﴿So whoever sights [the new moon of] the month, let him fast it;﴾.

They also said that it is recommended for someone who has witnessed the beginning of the month of Ramaḍān to not travel until it ends, if he could. In relation to this, they narrated from Ibrāhīm ibn Ṭalḥah that he once went to 'Ā'ishah to visit her. She said to him: "Where are you going?" He said: "I am going for 'Umrah." She said: "You have stayed until Ramḍān has started, then you want to go out?" He said: "My luggage has been sent forth on the

way." She said: "Stay until you have completed the fast, then go out. Were Ramḍān to start when I am on the way, I would reside until it ends."

Others said: the meaning of {So whoever sights [the new moon of] the month, let him fast it} is that one should fast what he witnesses of the month when he is in residence. If he travels afterwards, he may abstain from fasting if he wills. This is what is stated by Ibn 'Abbās and most of the scholars of interpretation, and the view indicated by the soundest statements:

[351] Al-Ḥusayn ibn Muḥammad said: Aḥmad ibn Isḥāq reported: Aḥmad ibn Shu'ayb said: Qutaybah ibn Sa'īd said: Sufyān reprted from Az-Zuhriyy from 'Ubaydullah ibn 'Abdullah from Ibn 'Abbās that he said: "The Messenger of Allah (PBUH) set out in the year of the Conquest when he was fasting during the month of Ramaḍān, and when he reached Al-Kadīd, he broke his fast."(1)

Sharīk further narrated from Abū Isḥāq that Abū Maysarah went out for a journey in Ramaḍān until when he reached the Qanṭarah, he ordered for water to be brought, then he drank.(2) It is also reported that AshSha'biyy travelled in Ramaḍān and broke his fast by the bridge's gate.

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(1) **[251] Assessment of the reliability of the chain of transmission:**
- Authentic chain of transmission.
- **Authentication of Hadith:**
- Narrated by Al-Bukhārī, Book of Jihad and Military Expeditions, Chapter: Setting Out In Ramadan (2953) on the authority of 'Aliyy ibn 'Abdullah. Narrated also by Muslim, Book of Fasting, Chapter: Permissibility of Fasting and Leaving the Fast… (1113), An-Nasā'ī in Sunan An-Nasā'ī, Book of Fasting, Chapter: Concession Allowing a Traveler to fast on Some Days of the Journey and Not to Fast on Others 4/189 (2313), and Imam Aḥmad in his Musnad 1/219 (1892).

(2) **Assessment of the reliability of the chain of transmission:**
- Its narrators are trustworthy.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/147 on the authority of Hannād ibn As-Sariyy who said: "Sharīk narrated it to us." Also narrated by Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/147, Ibn Abī Shaybah in his Muṣannaf 4/33 (9096), and Al-Bayhaqi in As-Sunan Al-Kubrā 4/247 via channels on the authority of Abū Maysarah with a similar wording.

Then, Allah Almighty speaks about excuses as He said: ﴿and whoever is ill﴾ Scholars differed concerning the type of illness for which Allah Almighty permitted the person not to fast. Some of them said that it refers to whatever is known as illness. Ṭarīf ibn Tammām Al-'Uṭāridiyy said: I entered upon Ibn Sīrīn in Ramaḍān while he was eating. When he finished he said: "My finger hurt."

Others said: It refers to any illness that will most likely be aggravated on account of fasting. This is the view chosen by Ash-Shāfi'iyy, meanwhile Al-Ḥasan and Ibrāhīm said: "If the patient is not able to perform the obligatory prayers while standing, then he may not fast." The basic rule, however, is that if fasting is too hard for the sick person then he may not fast, but if it does not cause him to suffer, then he should fast, and in that case, he will be one of those referred to by the verse as those who can fast, yet with hardship.

﴿or on a journey - then an equal number of other days.﴾ Jurists differed concerning the traveler's fasting; some of them said that abstaining from fasting in travel is a confirmed obligation, not a concession. So, whoever fasts while on a journey must make up the missed fasts when he is back home. This is the opinion held by 'Umar, Abū Hurayrah, Ibn 'Abbās, 'Aliyy ibn Al-Ḥusayn, 'Urwah ibn Az-Zubayr and Aḍ-Ḍaḥḥāk. They cited evidence by the following traditions:

[352] Abū 'Abdullah Al-Ḥusayn ibn Muḥammad ibn Al-Ḥusayn AthThaqafiyy said: Abū Bakr Aḥmad ibn Muḥammad ibn Isḥāq As-Sunniyy said: Abū 'Abdur-Raḥmān Aḥmad ibn Shu'ayb ibn 'Aliyy An-Nasā'iyy said: Isḥāq ibn Ibrāhīm said: Sufyān reported via Az-Zuhriyy via Ṣafwān ibn 'Abdullah via Umm Ad-Dardā' via Ka'b ibn 'Āṣim that he heard the

Messenger of Allah (PBUH) say: "It is not righteousness to fast in travel."(1)

(1) **[352] Assessment of the reliability of the chain of transmission:**
- Authentic chain of transmission.
- **Authentication of Hadith:**
- Narrated by An-Nasā'i in As-Sunan, Book of Fasting, Chapter: Fasting That Is Disliked In Travel 4/174 (2255), Ibn Mājah in the Book of Fasting, Chapter: What Has Been Reported About Not Fasting In Travel (1664) on the authority of Muḥammad ibn Aṣ-Ṣabāḥ. Imam Aḥmad also narrated it in his Musnad 5/434 (23681), Al-Ḥumaydi

[353] Abū 'Abdullah reported via Abū Bakr via Abū 'Abdur-Raḥmān via Muḥammad ibn Yaḥyā ibn Ayyūb via Abu Mu'āwiyah via Ibn Abī Dhi'b via Az-Zuhriyy via Humayd ibn 'Abdur-Raḥmān ibn 'Awf via his father: "Fasting on a journey is like leaving the fast in residence."(1)

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in his Musnad 2/381 (864) and Aṭ-Ṭaḥawī narrated it via Al-Ḥumaydi's channel in Sharḥ Ma'ānī Al-'Āthar 2/63, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 19/172 (388), and Al-Ḥākim in Al-Mustadak and commented: "This is a hadith with an authentic chain of transmission, yet not narrated by Al-Bukhari and Muslim." 1/598. Also narrated by Ibn Abī Shaybah in Al-Muṣannaf 4/24 (9044), Ad-Dārimī in As-Sunan (1752) on the authority of Muḥammad ibn Aḥmad. Ibn Khuzaymah narrated it in his Ṣaḥīḥ 3/253-254 (2016) on the authority of 'Abdul-Jabbār ibn Al-'Alā' and Sa'id ibn 'Abdul-Jabbār and Al-Ḥusayn Az-Za'farānī, and through his channel Al-Bayhaqī narrated it in As-Sunan Al-Kubrā 4/242. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 19.172-173 (288,289) via the channel of Al-Qa'nabī, 'Abdullah ibn Ja'far, 'Abdur-Raḥmān ibn Shaybah and Musaddad, all on the authority of Sufyān ibn 'Uyaynah from Az-Zuhrī with this chain of transmission. Imam Aḥmad narrated it in his Musnad 5/434 (23679) via the channel of Ma'mar, Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 19/172 (386,387) and Al-Bayhaqī in As-Sunan Al-Kubrā 4/242. Imam Aḥmad narrated it in his Musnad 5/434 (23680) via the channel of Ibn Jurayj, Aṭ-Ṭaḥawī in Sharḥ Ma'ānī Al-'Āthar 2/63, and Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 19/171 (385). It has a supportive narration narrated on the authority of Jābir ibn 'Abdullah.

(1) **[353] Assessmsnt of the reliability of the chain of transmission:**

- Its narrators are trustworthy but it is weak given its being Shādh, due to the fact that Abū Mu'āwiyah went against a group of narrators who narrated the hadith on the authority of Ibn Abī Dhi'b from Az-Zuhrī from Abū Salamah ibn 'Abdur-Raḥmān ibn 'Awf from his father as Mawqūf hadith. There is scholarly disagreement as to whether it is attributed to the Messenger of Allah (PBUH) or to 'Abdur-Raḥman. Some prominent hadith scholars gave preponderance to the opinion suggested that it is Mawqūf, even though its chain of transmission is disconnected.
- **Authentication of Hadith:**
- It is cited in Sunan An-Nasā'ī, Book of Fasting, Chapter on Allah's Saying: "The One Who Fasts While Travelling Is Like The One Who Does Not Fast In residenence." 4/2283 (2286). An-Nasā'ī narrated it in the previous reference (2284,2285) through the channel of Ma'n, Ḥammād ibn Al-Khayyāṭ and Abū 'Āmir. Ibn Abi Shaybah narrated it in his Muṣannaf 4/24 (9047), and on the authority of Ibn Mājah-in the previous reference-on the authority of Khālid ibn Makhlad. Al-Fāriyābī narrated it in the Book of Fasting (p.105) (140) via the channel of Abū Aḥmad Az-Zubayrī, all on the authority of Abu Dhi'b from Az-Zuhrī from Abu Salamah ibn 'Abdur-Raḥmān ibn 'Awf from his father as Mawqūf. Ad-Dāraquṭnī said: "It is narrated

Others said: "Leaving the fast while traveling is a concession from Allah Almighty, whereas fasting is an obligation. So, if one fasts, then he has fulfilled the obligation, and if he leaves the fast, then he has applied Allah's concession.

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by Ibn Abī Dhi'b from Az-Zuhrī. Howeve, Ma'n ibn 'Isā, Abū Aḥmad Az-Zubayrī, Ḥammād ibn Khālid Al-Khayyāṭ and others narrated it on the authority of Ibn Abī Dhi'b from Az-Zuhrī from Abū Salamah from his father as Mawqūf. Abū Mu'āwiyah Aḍ-Ḍarīr disagreed with them as he narrated it on the authority of Ibn Abī Dhi'b from Az-Zuhrī from Ḥumayd ibn 'Abdur- Raḥmān. Al-'Ilal 4/282.

- Al-Khaṭīb narrated it in Tārīkh Baghdād 11/383 via the channel of Abū Qatādah ibn Wāqid Al-Ḥarrānī on the authority of Ibn Abi Dhi'b from Az- Zuhrī from Abū Salamah from his father as Marfū'. Abū Qatādah, however, is Matrūk. Taqrīb At-Tahdhīb by Ibn Ḥajar (3687).
- Also narrated by Ibn Mājah, Book of Fasting, Chapter: What Has Been Reported About Not Fasting During Travel (1666), Al-Bazzār in Al-Baḥr Az-Zakhkhār 3/236 (1025), Aṭ-Ṭabarī 2/152, and in Tahdhīb Al-'Āthār, Musnad ibn 'Abbās 1/123 (173), Al-Haytham ibn Kulayb in his Musnad 1/274 (242-244), Al-Jaṣṣāṣ in Aḥkām Al-Qur'ān 1/214, all via the channel of 'Abdullah ibn Mūsā-and according to Al-Bazzār: ibn 'Isā- on the authority of Usāmah ibn Zayd. Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 2/152, and in Tahdhīb Al-'Āthār, Musnad ibn 'Abbās 1/124 (174), Ibn 'Adiyy in Al-Kāmil 7/266 via the channel of Yazīd ibn 'Iyāḍ, both on the authority of Az-Zuhrī from Abū Salamah from his father as Marfū'. Al-Bazzār said: "Usāmah ibn Zayd attributed this hadith to the Prophet (PBUH), and so did Yūnus. Ibn Abi Dhi'b and others narrated it on the authority of Az-Zuhrī from Abū Salamah ibn 'Abdur-Raḥmān from his father as Mawqūf, i.e. the hadith is but the words of 'Abdur-Raḥmān. Al-Musnad 3/236. Ad-Dāraqutni said: "Az-Zuhrī narrated it, but others narrated it differently. For example, Yūnus ibn Yazīd narrated it on the authority of Al-Qāsim ibn Mabrūr, Usāmah ibn Zayd Al-Laythī and 'Aqīl ibn Khālid narrated it on the authority of Salāmah, and Yazīd ibn 'Iyāḍ narrated it on the authority of Az-Zuhrī from Abū Salamah ibn 'Abdur- Raḥmān from his father form the Prophet (PBUH). Al-'Ilal 4/281. Al-Būṣīrī said: "This is a weak chain of transmission, it is also Munqati' (disconnected) as it is narrated by Usāmah ibn Zayd, who is a weak narrator. Also Abū Salamah ibn 'Abdur- Raḥmān did not hear any narrations from his father, as stated by Ibn Ma'īn and Al-Bukhārī. Miṣbāḥ Az-Zujājah 1/298 (611).
- Abū Zur'ah said: It is authentic when narrated by Az-Zuhrī from Abū Salamah ibn 'Abdur- Raḥmān from his father as Mawqūf. Al-'Ilal by Ibn Abī Ḥātim 1/239 (694), and the same was said by Ad-Dāraqutni in Al-'Ilal 4/283. Al-Bayhaqi said: "It is a Mawqūf hadith and its chain of transmission is disconnected. It is narrated as Marfū', but its chain of transmission is weak." As-Sunan Al-Kubrā 4/244. Ibn Ḥajar said: "Even when it is Mawqūf, its chain of transmission is disconnected because Abū Salamah did not hear from his father." Fatḥ Al-Bārī 4/184.

Moreover, the one who has fasted during his journey is not required to make up for these days when he is in residence.

This is the correct opinion that is adopted by the majority of jurists. It is supported by the following traditions:

[354] Abū Muḥammad 'Abdullah ibn Ḥāmid Al-Aṣbahāniyy, may Allah have mercy upon him said: Muḥammad ibn Ja'far Al-Muṭayriyy said: 'Aliyy ibn Ḥarb said that Abū Mu'āwiyah reported that 'Āṣim AlAḥwal reported that Abu Naḍrah reported that Jābir said: "We were with the Messenger of Allah (PBUH) on a journey; some of us were fasting and others were not, yet none of us criticized the other."(1)

(1) **[354] Assessment of the reliability of the chain of transmission:**
- It includes the shaykh of the compiler, about whom no Jarḥ or Ta'dīl was raised. The hadith was narrated through authentic chains of transmission on the authority of 'Āṣim.
- **Authentication of Hadith:**
- Narrated by Abu 'Awānah in his Musnad (the missing part of the first edition) (p.131) on the authority of 'Aliyy ibn Ḥarb with this chain of transmission. Ibn Abi Shaybah also narrated it in his Muṣannaf 4/30 (9078), Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār 2/68 on the authority of Muḥammad ibn 'Amr ibn Yūnus, both on the authority of Abū Mu'āwiyah with this chain of tansmission.
- An-Nasā'ī narrated it in the Book of Fasting, Chapter: Mentioning the Differences Reported from Abū Naḍrah 4/188 (2311) via the channel of Bishr ibn Manṣūr with this chain of transmission and a similar wording. Also narrated by Muslim in the Book of Fasting, Chapter: Permissibility of Fasting and Leaving the Fast (1117) (97), and An-Nasā'ī -in the previously mentioned reference- 4/1809 (2312), Ibn Khuzaymah in his Ṣaḥīḥ 3/260 (2029), Abū Nu'aym in Al-Musnad Al-Mustakhraj 'Alā Ṣaḥīḥ Muslim 3/197 (2532) and Al-Bayhaqi in As-Sunan Al-Kubrā, all via the channel of Marwān ibn Mu'āwiyah. Abu 'Awānah narrated it in Al-Mustakhraj 'Alā Ṣaḥīḥ Muslim (p.130) via the channel of 'Abdul-'Azīz ibn Al-Mukhtār. Abū Nu'aym narrated it in Al-Musnad Al-Mustakhraj 'Alā Ṣaḥīḥ Muslim-in the previously mentioned reference-via the channel of Ibn Abī Zā'idah, all three on the authority of 'Āṣim with this chain of transmission. They said: it is narrated on the authority of Abū Naḍrah and Abū Sa'īd with this chain of transmission. Muslim narrated it-in the previously mentioned reference- (1116), An-Nasā'ī- in the previously mentioned reference-4/188 (2309,23100, At-Tirmidhī in the Book of Fasting, Chapter: What Has Been Reported About Concession for Fasting During Travel (712, 713), Imam Ahmad in his Musnad 3/12, 45, 50, 74 (11083,11413,11471,11705), Ibn Khuzaymah in his Ṣaḥīḥ 3/260 (2030), Ibn Ḥibbān in his Ṣaḥīḥ as mentioned in Al-Iḥsān 8/324

[355] 'Abdullah ibn Ḥāmid Al-Wazzān said: Makkiyy ibn 'Abdān said: 'Abdullah ibn Hāshim said: Yaḥyā ibn Sa'īd reported from Hishām from his father from 'Ā'ishah that Ḥamzah ibn 'Amr said: "I said: 'O Messenger of Allah, I used to fast consecutively, should I fast when I am on a journey?' He said: 'Fast, if you wish, or do not fast, if you wish.'"(1)

[356] Ibn Fanjawayh reported that Ibn Isḥāq said: Aḥmad ibn Shu'ayb said: Ar-Rabī' ibn Sulaymān said: Ibn Wahb said that 'Amr reported from 'Urwah from Abū Murāwiḥ from Ḥamzah ibn 'Amr that he said: "O

Messenger of Allah, I feel I have the ability to fast during travel, will I bear a sin if I do?" He said: "It is a concession from Allah Almighty, whoever likes

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(3558), Abu Ya'lā in his Musnad 2/307 (1035), Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār 2/68, all via channels on the authority of Abū Naḍrah from Abu Sa'īd Al-Khudrī alone with this chain of transmission.

(1) **[355] Assessment of the reliability of the chain of transmission:**

- It includes the shaykh of the compiler for whom I found no Jarḥ or Ta'dīl. It is narrated via authentic channels on the authority of Yaḥyā ibn Sa'īd.
- **Authentication of Hadith:**
- Narrated by Al-Bukhārī in the Book of Fasting, Chapter: To Observe fasting Or Not During Travel (1942) on the authority of Musaddad. Imam Ahmad also narrated it in his Musnad 6/193, 202 (25607), both on the authority of Yaḥyā ibn Sa'īd Al-Qaṭṭān with this chain of tansmission. Mālik narrated it in Al-Muwaṭṭa', Book of Fasting, Chapter: What Has Been Reported About Fasting During Travel 1/295, through his channel Al-Bukhārī narrated it in the previously mentioned reference (1943), An-Nasā'ī in the Book of Fasting, Chapter: Mentioning the Difference In The Report From Hishām ibn 'Urwah About It 4/187 (2306). Muslim narrated it in the Book of Fasting, Chapter: The Choice Between Fasting And Not Fasting In Travel (1121) (104), and Abū Dāwūd in the Book of Fasting, Chapter: Fasting In Travel (2402), both on the authority of Ḥammād ibn Zayd. Muslim narrated it in the previous reference (1121) (105), and Imam Aḥmad in his Musnad 6/46 (24196) both on the authority of Abū Mu'āwiyah. Muslim also narrated it in the previous reference (1121) (106) and Ibn Mājah in the Book of Fasting, Chapter: What Has Been Reported About Fasting During Travel (1662), both on the authority of Ibn Numayr. An-Nasā'ī narrated it-in the previous reference-4/188 (2308), At-Tirmidhī in the Book of Fasting, Chapter: What Has Been Reported About Concession (711) and said: "A Hasan (good) Ṣaḥīḥ hadith." They both narrated it through the channel of 'Abdah ibn Sulaymān. Also Muslim narrated it in the previous reference (1121) (103) via the channel of Al-Layth. Imam Aḥmad narrated it in his Musnad 6/207 (25730), all on the authority of Wakī' with this chain of transmission and a similar wording.

to utilize it, then that is good, and whoever likes to fast, he bears no sin." (1)

As for his saying: "It is not righteousness to fast during travel." It is clearly understood when read in a full context:

[357] Abū 'Abdullah Al-Ḥusayn ibn Muḥammad Ad-Dīnawariyy said: Abū Bakr Aḥmad ibn Muḥammad Ad-Dīnawariyy said: Aḥmad ibn Shu'ayb reported to us in Egypt that Shu'ayb ibn Isḥāq said: 'Abdul-Wahhāb ibn Sa'īd said: Shu'ayb ibn Isḥāq said that Al-Awzā'iyy said that Yaḥyā ibn Abī Kathīr reported that Muḥammad ibn 'Abdur-Raḥmān reported that Jābir ibn 'Abdullah reported that the Messenger of Allah (PBUH) passed by a man under the shade of a tree who was having water sprinkled over him. He said: "What is wrong with that man?" They said: "He is fasting, O Messenger of

(1) **[356] Assessment of the reliability of the chain of transmission:**
- Authentic chain of transmission.
- **Authentication of Hadith:**
- Narrated by An-Nasā'ī in As-Sunan, Book of Fasting, Chapter: Mentioning The Difference Reported From 'Urwah In The Narration Of Ḥamzah About It 4/186 (2303). Aṭ-Ṭabarī narrated it in Tahdhīb Al-'Āthār, Musnad Ibn 'Abbās 1/115 (158), Abu 'Awānah in Al-Mustakhraj 'Alā Ṣaḥīḥ Muslim (the missing part) (p.135), Al-Bayhaqī in As-Sunan Al-Kubrā 4/243 via the channel of Muhammad ibn Ya'qūb, all on the authority of Rabī' ibn Sulaymān with this chain of transmission. Muslim also narrated it in the Book of Fasting, Chapter: Choice Between Fasting Or Not During Travel (1121/107) on the authority of Abū Aṭ-Ṭāhir and Hārūn ibn Sa'īd. Narrated by Ibn Khuzaymah in his Ṣaḥīḥ 3/258 (2026), Abū 'Awānah-in the previous reference-and Aṭ-Ṭabarī in Tahdhīb Al-'Āthār, Musnad Ibn 'Abbās 1/115 (157), all on the authority of Yūnus ibn 'Abd Al-A'lā. Ibn Ḥibban narrated it in his Ṣaḥīḥ as stated in Al-Iḥsān 8/332 (3567), Abū Nu'aym in Al-Musnad Al-Mustakhraj 'Alā Ṣaḥīḥ Muslim 3/200 (2541), both on the authority of Ḥarmalah ibn Yaḥyā. Ibn Khuzaymah narrated it-as in the previous reference-on the authority of Ibn Al-Ḥakam. Abū 'Awānah narrated it-as in the previous reference-on the authority of 'Isā Al-'Asqalānī. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 3/156 (2981) on the authority of Ahmad ibn Ṣāliḥ and Aḥmad ibn Rishdīn. Abū Nu'aym narrated it in Al-Musnad Al-Mustakhraj 'Alā Ṣaḥīḥ Muslim 3/200 (2541), via the channel of Aḥmad Al-Bāhilī, all of them on the authority of 'Abdullah ibn Wahb with this chain of transmission. Aṭ-Ṭabarī narrated it in Tahdhīb Al-'Āthār, Musnad Ibn 'Abbās 1/113 (155) and Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār 2/71, both of them on the authority Ḥaywah ibn Shurayḥ who said: "Abū Al-Aswad informed us of it with a similar wording."

Allah." He said: "It is not righteousness to fast in travel. Accept the concession that Allah has granted to you."(1)

Likewise, his other saying: "Fasting in a journey is like leaving the fast in

(1) **[357] Assessment of the reliability of the chain of transmission:**
- Hasan (good), it includes 'Abdul-Wahhāb ibn Sa'īd who is Ṣadūq. The hadith, however, has authentic Mutāba'āt (supporting narrations), therefore, it is authentic by virtue of other hadiths.
- **Authentication of Hadith:**
- Narrated by An-Nasā'ī in As-Sunan, Book of Fasting: Chapter: The Rationale For Which This Statement Was Said 4/176 (2258). Ibn Al-Qaṭṭān said: "This is an authentic connected chain of transmission." Bayān Al-Wahm wa Al-'Īhām 2/579. An-Nasā'ī also narrated it 4/176 (2259) via the channel of Muḥammad ibn Yūsuf Al-Fāriyābī, Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār 2/62, and Al-Fāriyābī in the Book of Fasting (p.73,77) both on the authority of Al-Walīd ibn Muslim. Aṭ-Ṭabarī narrated it in Tahdhīb Al-'Āthār, Musnad Ibn 'Abbās 1/153 (245,246) via the channel of Ayyūb ibn Suwayd and Al-Walīd ibn Mazīd Al-'Udhrī, all of them on the authority of Al-Awzā'ī with this chain of transmission. According to the narration of Al-Fāriyābi and Al-Walīd ibn Mazīd, Muḥammad ibn 'Abdur-Raḥmān said: "Someone who heard Jābir related it to me with this chain of transmission and a similar wording." An-Nasā'ī narrated it in the Book of Fasting 2/176 (2260,2261) via the channel of Wakī' and 'Uthmān ibn 'Umar, both on the authority of 'Aliyy ibn Al-Mubārak from Yaḥyā ibn Abi Kathīr with this chain of transmission. Also narrated via the channel of 'Uthmān ibn 'Umar on the authority of Muḥammad ibn 'Abdur-Raḥmān, from someone, from Jābir with this chain of transmission as Marfū' with a similar wording without his statement: "Accept the concession that Allah has granted to you."
- Al-Bukhārī further narrated it in the Book of Fasting, Chapter: Statement of The Prophet (PBUH) To The Man Who Was Being Shaded (1946), and Muslim in the Book of Fasting, Chapter: Permissibility of Fasting and Not Fasting (1115), An-Nasā'ī in the Book of Fasting, Chapter: Mentioning The Name of The Man 4/177 (2262), Abu Dawud in the Book of Fasting, Chapter: Choosing To Not Fasting 2/328 (2407), Ad-Dārimi in As-Sunan (1750), and Imam Ahmad in his Musnad 3/299, 317, 319 (14193, 14110, 14426), all of them via the channel of Muhammad ibn 'Amr ibn Al-Ḥasan on the authority of Jābir as Marfū' with this chain of transmission and a similar wording without the statement: ""Accept the concession that Allah has granted to you." Al-Albāni said: "In sum, this addition is authentically attributed to the Prophet (PBUH), its authenticity is not undermined by the fact that Yahyā ibn Kathīr is the only narrator who transmitted it because he is trustworthy and reliable." Irwā' Al-Ghalīl 4/56.
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residence." is explained by the Hadīth reported by Mujāhid that Ibn 'Umar passed by a man who was sprinkling water on his face while he was fasting. He said to him: "Break your fast, woe to you! For sure, if you die in that state, you will enter Hell."

These reports are summed up and supported by the tradition reported by Ayyūb that 'Urwah and Sālim were with 'Umar ibn 'Abdul-'Azīz when he was the governer of Madīnah, and they discussed the issue of fasting during travel. Sālim said: "Ibn 'Umar did not fast in travel." And 'Urwah said: "But 'Ā'ishah fasted in travel." Sālim said: "I am reporting from Ibn 'Umar," and 'Urwah said: "I am reporting from 'Ā'ishah." They shouted at each other, Thereupon, 'Umar ibn 'Abdul-'Azīz said: "O Allah, forgive us! If it is easy for you, then fast, and if it is hard then do not."(1)

Then they differed as to which of them is recommended. Some said that fasting is better, which is the opinion of Mu'ādh ibn Jabal, Anas, Ibrāhīm, and Mujāhid. It is further narrated that Anas ibn Mālik commanded a slave of his to fast while traveling, and he was told about this verse, so he said: "It was revealed at a time when we used to travel hungry, and we would settle when we were not full, so whoever broke the fast had a concession, and whoever fasted, it was better."

Others said: "It is recommended not to fast."

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(1) **Assessment of the reliability of the chain of transmission:**
- Its narrators are trustworthy.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/152 and Tahdhīb Al-'Āthār Musnad Ibn 'Abbās 1/129 (188), 1/136 (204) via the channel of 'Abdul-Wahhāb and ibn 'Ulayyah, both on the authority of Ayyūb with this chain of transmission. Ibn Abī Ḥātim mentioned it as narrated from 'Umar ibn 'Abdul 'Azīz in Tafsīr Al-Qur'ān Al-'Aẓīm 1/313 (1660). See: Zād Al-Masīr by Ibn Al-Jawzī 1/188 and Al-Mughnī by Ibn Qudāmah 4/408. As for the narration attributed to Ibn 'Umar, it is also narrated by Mālik in Al-Muwaṭṭa', Book of Fasting, Chapter: What Has Been Reported About Fasting In Travel 1/295, Al-Fāriyābī in the Book of Fasting (p.87) (99-102), and Al-Bayhaqī in As-Sunan Al-Kubrā 4/245. The hadith reported from 'Ā'ishah is narrated by Ibn Abī Shaybah in his Muṣannaf 4/27 (9060, 9065), and Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār
- 2/70,71.

[358] Abū 'Abdullah Ath-Thaqafiyy said: Abū Bakr As-Sunniyy said: Abū 'Abdur-Raḥmān An-Nasā'iyy said: Muḥammad ibn 'Abdullah ibn 'AbdulḤakam reported that Shu'ayb reported from Al-Layth from Ibn Al-Hād from Ja'far ibn Muḥammad from his father that Jābir said: "The Messenger of Allah (PBUH) went out to Mecca in the year of the

Conquest in Ramaḍān, until he reached a place called 'Karā' Al-Ghamīm, and the people fasted. He was told that some people suffered hardship due to fasting, So, he called for a cup of water after 'Asr time and drank it in front of the people. So, some people broke their fast, while others fasted. When he was informed that some people had fasted he said: "Those are the disobedient ones".(1)

[359] Abū 'Abdullah said that Abū Bakr reported that Abū 'AbdurRaḥmān reported that Isḥāq ibn Ibrāhīm

reported that Mu'āwiyah reported from 'Āṣim Al-Aḥwal from Muwarriq Al-'Ijliyy that Anas ibn Mālik said: "One day we were with the Messenger of Allah (PBUH), and some of us were fasting and the others were not. We alighted on a hot day and stayed under shade. Those who were exhausted, fell down, but those who were not fasting got up and provided drink for the riders. So, the Messenger

(1) **[358] Assessment of the reliability of the chain of transmission:**
- Its chain of transmission is authentic.
- **Authentication of Hadith:**
- Narrated by An-Nasā'i in As-Sunan, Book of Fasting, Chapter: Mentioning The Name Of The Man 4/177 (2263). Aṭ-Ṭaḥāwī narrated it in Sharḥ Ma'ānī Al-'Āthār 2/65 via the channel of 'Abdullah ibn Ṣāliḥ who said: "Al-Layth narrated it to me." Also narrated by Muslim, Book of Fasting, Chapter: Permissibility of Fasting and Not Fasting (1114) (91), At-Tirmidhī in the Book of Fasting, Chapter: What Has Been Reported About The Abhorrence Of Fasting In Travel (710) and said: "This is a Hasan Ṣaḥīḥ hadith," Al-Bayhaqī in As-Sunan Al-Kubrā 4/241,246, and Al-Baghawī in Sharḥ As-Sunnah, all via the channel of 'Abdul-'Azīz Ad-Darāwardī. Muslim narrated it-as in the previous reference-(1114) (92), Ibn Khuzymah in his Ṣaḥīḥ 3/255 (2019), Ibn Ḥibbān in his Ṣaḥīḥ as stated in Al-Iḥsān 8/318-319 (3549,3551), Abu Ya'lā in his Musnad 3/400 (1880) all via the channel of 'Abdul-Wahhāb ibn 'Abdul-Majīd. Aṭ-Ṭayālisī also narrated it in his Musnad (p.232) (16670 on the authority of Wuhayb, and Al-Ḥumaydī in his Musnad 2/539 (1289) on the authority of Sufyān, all of them on the authority of Ja'far ibn Muḥammad with this chain of transmission and a similar wording.

of Allah (PBUH) said: **"Those who did not fast have won the rewards today."**(1)

Shu'bah narrated on the authority of Ya'lā, on the authority of Yūsuf ibn Al-Hakam that he said: "I asked Ibn 'Umar about fasting while traveling? He said: '(Tell me) if you gave charity to a man, then he returned it to you, would you not be angry?!" I said: "Yes." He said: "It is a charitable gift from Allah Almighty that He has given to you."(2)

The distance of travel in which breaking the fast is permissible is sixteen farsakhs or more (one farsakh equals three miles).

﴿Allah intends for you ease﴾ as He gave a concession to the ill and the

(1) **[359] Assessment of the reliability of the chain of transmission:**
- Its chain of transmission is authentic.
- **Authentication of Hadith:**
- Narrated by An-Nasā'ī in As-Sunan, Book of Fasting, Chapter: Superiority Of Not Fasting Over Fasting In Travel 4/182 (2283). Also narrated by Ibn Abī Shaybah in his Muṣannaf 4/24 (9046), and Muslim narrated it on An-Nasā'ī's authority in the Book of Fasting, Chapter: Reward Of One Who Is Not Fast In Travel If He Does Any Required Tasks (1119) (100). Ibn Khuzaymah narrated it in his Ṣaḥīḥ 3/261 (2033), Ibn Ḥibban in his Ṣaḥīḥ, as reported in Al-Iḥsān 8/325 (3559), both via the channel of Salam ibn Junādah, both of them (Ibn Abī Shaybah and Salam) on the authority of Abu Mu'āwiyah with this chain of transmission. Al-Bukhārī narrated it in the Book of Jihad, Chapter: Superiority Of Service In Battle (2890) via the channel of Ismā'īl ibn Zakariyyā. Muslim narrated it-as in the previous reference- (1119) (101), Ibn Khuzaymah in his Ṣaḥīḥ 3/261 (2032) via the channel of Ḥafṣ ibn Ghiyāth, both on the authority of , 'Āṣim Al-Aḥwal, with this chain of transmission and a similar wording.

(2) **Assessment of the reliability of the chain of transmission:**
- Its narrators are trustworthy.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/151 and Tahdhīb Al-'Āthār (Musnad Ibn 'Abbās) 1/138 (209) via the channel of Wahb ibn Jarīr and Ad-Dawlābī narrated it in Al-Kunā wa Al-Asmā' 1/154 via the channel of Muḥammad ibn Ja'far, both on the authority of Shu'bah with this chain of transmission. Al-Fāriyābī narrated it in Kitāb Aṣ-Ṣiyām (p.88) (103) via the channel of Bilāl ibn 'Abdullah ibn 'Umar from his father with this chain of transmission with as similar wording, using hadiyyah (for gift) and with an addition. Ibn Abi Shaybah narrated it in his Muṣannaf 4/25 (9052), Aṭ-Ṭabarī in Tahdhīb Al-'Āthār 1/137 (208), both via the channel of Qatādah reporting that Ibn 'Umar said: "To not fast during tavel is a charitable gift from Allah Almighty that He has given to His slaves."

travelling person to not fast ﴿and does not intend for you hardship﴾ Abū Ja'far recited "yusr" and "'usr" as "yusur" and "'usur" throughout the entire Qur'ān while the others recited it "yusr" and "'usr" and both are good.

There are no valid arguments for the ``Qadarites`` in this verse because it is based upon the beginning of the speech on the obligation of fasting, it is specific to rulings of the people of Islam ﴿and [wants] for you to complete the period﴾ Abū Bakr and Ruways recited "walitukammilu" with a shaddah on the mīm, while the others recited it without shaddah, which is the chosen opinion as analogical to Allah's saying: ﴿Alyawma akmaltu lakum dīnakum﴾ [Qur'ān 5:3]

The meaning is: He wants for you to complete period of the days of the month as said by 'Aṭā', whereas the other scholars of Tafsīr said it means to complete the number of days that you missed because of your illness or travel after you recover or settle in residence ﴿and to glorify Allah for that [to] which He has guided you﴾ i.e. to His religion, and guided and blessed you with the month of Ramaḍān to the exclusion of all other people of different faiths and granted you ease in it.

The majority of scholars stated that the meaning here refers to saying

Takbīr on the night of Fiṭr. Ash-Shāfi'iyy, may Allah have mercy upon him said: "It is reported that Ibn Al-Musayyib, 'Urwah and Abū Salamah used to recite Takbīr out loud in the night of Fiṭr. He added: the same is done on the night of Naḥr. Ibn 'Abbās and Ibn Aslam said about this verse: "It is due upon the Muslims if they sighted the crescent of Shawwāl to recite Takbīr until the imam leaves, and is heading towards the mosque, but once the imam arrives, everyone should follow his Takbīr ﴿and perhaps you will be grateful.﴾ to Allah for His blessings.

[Qur'ān 2:186]: ﴿And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided.﴾

Scholars of Tafsīr differed about the reason behind revealing this verse. Ibn 'Abbās said that it was revealed about 'Umar ibn Al-Khaṭṭāb and his

companions when they had sexual intercourse with their wives during the nights of Ramaḍān, and their story will be discussed later, by Allah's leave.

Al-Kalbiyy reported from Abū Ṣāliḥ that he said: "The Jews of Madīnah said: 'O Muḥammad, how can our Lord hear our supplication when you claim that the distance between us and heaven is equal to a journey of five hundred years, and the density of each heaven is the same as that. So, this verse was revealed in response.[1]

Al-Ḥasan said: "The companions of the Prophet (PBUH) asked the Messenger of Allah: "Where is our Lord?" So Allah revealed this verse. 'Aṭā' and Qatādah said: "When this verse was revealed: ﴿And your Lord says, ﴿Call upon Me; I will respond to you.﴾ [Qur'ān 40:60] a man said: 'O Messenger of Allah, how should we call upon our Lord? And when should we do this?' So Allah Almighty revealed this verse.' Aḍ-Ḍaḥḥāk said: "Some of the Companions asked the Messenger of Allah (PBUH): 'Is our Lord near, so we talk to Him secretly, or is He far away, so we call out to Him?' So Allah Almighty revealed this verse. ﴿And when My servants ask you, [O Muhammad], concerning Me - indeed I am near.﴾.

Scholars of rhetoric said that there is iḍmār (ellipsis) in the verse, so it is as if Allah said: "So, tell them that indeed I am near."

﴿I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me﴾ Let them respond to me by obedience.

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(1) **Assessment of the reliability of the chain of transmission:**
- It includes Al-Kalbī who is Muttaham (accused of lying).
- Al-Baghawī mentioned it in Ma'ālim At-Tanzīl 1/205 and Ibn Al-Jawzī in Zād Al-Masīr 1/189.
- See: Tanwīr Al-Miqbās by Al-Fayrūz 'Ābādī (p.20). As-Suyūṭī said: "The weakest of its channels back to Ibn 'Abbās is the channel of Al-Kalbī from Abū Ṣāliḥ from Ibn 'Abbās, so if this is joined with the narration of Muhammad ibn Marwān, As-Suddī Aṣ-Ṣaghir, then it turns to a chain of lies, and it is mostly abandoned by Ath-Tha'labī and Al-Wāḥidī." Al-Itqān 2/1232. This tradition was mentioned by Al-Farrā' in Ma'ānī Al-Qur'ān 1/114 without attribution and with the statement: "The polytheists said…"

Ka'b ibn Sa'd Al-Ghanawiyy, a poet, said:

(A caller called: O You who answers the call to generosity

But no one responded to him.) He used "yastajibhu" for responded. Abū Rajā' Al-Khurāsāniyy said: "it means: let them invoke me." In Arabic, "ijābah" means obedience and giving what was asked. When attributed to Allah Almighty, "ijābah" means giving and when attributed to the servant, it means obedience. that they may be [rightly] guided.﴾.

A question may arise as to how to reconcile between Allah's saying: ﴿I respond to the invocation of the supplicant when he calls upon Me.﴾ and ﴿Call upon Me; I will respond to you.﴾, and the fact that one may supplicate Allah Almighty a great deal, but He does not respond to him.

The answer is: Scholars differed concerning the meaning and interpretation of the two verses. Some of them said that the meaning is: I respond to the supplicant by granting him reward when he obeys me, whereas others said that the indication in two verses is restricted even though the wording is general. That is, Allah Almighty means: "I respond to the call of the supplicant, if I so will." Or "if it coincides with My predestination." Or "if he does not ask for something impossible." Or "if response is for his good interest." This is evidenced by the following tradition:

[360] Abū 'Amr Al-Furātiyy said: Abū Al-Faḍl Muḥammad ibn Aḥmad As-Sulamiyy said: Al-Ḥasan ibn Sufyān said: Shaybān ibn Farrūkh said: 'Aliyy ibn 'Aliyy said: Abū Al-Mutawakkil reported from Abū Sa'īd that the Messenger of Allah (PBUH) said: **"Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking ties of relationship will be given for it by Allah one of three things:**

He will give him a speedy answer, or store it up for him in the Hereafter, or turn away from him an equivalent amount of evil." Those who heard it said they would then make many supplications and he replied that Allah is more ready

to answer than they were to ask.[1]

(1) **[360] Assessment of the reliability of the chain of transmission:**

- It includes the shaykh of the compiler, about whom no Jarḥ or Ta'dīl is available. It also includes Shayban ibn Farrukh who is Ṣadūq, yet forgetful. The hadith was narrated via authentic channels from Shaybān and has other supportive corroborating narations.
- **Authentication of Hadith:**
- Narrated by Abu Ya'la in his Musnad 2/296 (1019), Al-Baghawi in his Zawā'id 'ala Al-Ja'diyyāt 2/470 (3319), and Aṭ-Ṭabarānī in Ad-Du'ā' 2/802 (36) on the authority of Musa ibn harun. Also narrated by Al-Mizzi in Tahdhib Al-Kamāl 21/75 via the channel of 'Abdullah ibn Muhammad, all of them on the authority of Shaybān with this chain of transmission.
- Narrated by Al-Bukhāri in Al-Adab Al-Mufrad (p.248) (710) on the authority of Ishaq ibn nasr. Ibn Abi Shaybah narrated it in his Musannaf 10/15 (29658) and 'Abd ibn Humayd narrated it in his Musnad on Ibn Abi Shaybah's authority. See: Al-Muntakhab (p.292) (937). Al-Hākim narrated it in Al-Mustadrak and said: "This is a hadith with an authentic chain of tansmission, however, Al-Bukhāri and Muslim did not narrated it on the authority of 'Aliyy ibn 'Aliyy Ar-Rifā'i. Al-Bayhaqi narrated it in Shu'ab Al-Iman 2/48 (1130) and in Ad-Da'awāt Al-Kabir 2/90 (329), both via the channel of Muhammad ibn Yazid, all of them on the authority of Abu Usāmah. Imam Ahmad narrated it in his Musnad 3/18 (11133) on the authority of Abu Amir. Aṭ-Ṭabarānī narrated it in Ad-Du'ā' 2/802 (37), and Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār
- 2/336 (882) both on the authority of Ja'far ibn Sulaymān, all of them on the authority of 'Aliyy ibn 'Aliyy with this chain of transmission and a similar wording. Aṭ-Ṭabarānī narrated it in Ad-Du'ā' 2/801 (35) and Al-Mu'jam Al-Awsaṭ 2/198 (1022). Al-Bazzār narrated it in Al-Baḥr Az-Zukhār. See: Kashf Al-Astār 4/40 (4143) via the channel of Said ibn Bashir on the authority of Qatādah from Abu Al-Mutawakkil with this chain of transmission and a similar wording. Said ibn Bashir is a weak narrator. Taqrib AT-Tahdhib by Ibn Hajar (2276). Al-Mundhiri said: "It is narrated by Ahmad, Al-Bazzar and Abu Ya'lā with good chains of transmission." At-Targhīb wa At-Tarhīb 2/479. Al-Haythami said: "The narators of Ahmad and Abu Ya'lā and one of the chains of transmission of Al-Bazzār are those accredited by Al-Bukhari and Muslim, aside from 'Aliyy ibn 'Aliyy Ar-Rifā'i, who is trustworthy." Majma' Az-Zawā'id 10/148. Al-Bayhaqi narrated it in Shu'ab Al-Iman 2/48 (1129), and 'Abdul-Ghaniyy Al-Maqdisi in At-Targhīb fī Ad-Du'ā' (p.56) (22) via the channel of Muhammad ibn 'Ubayd As-Sābuni who said: "Abu Usāmah related it to us on the authority of Ibn 'Awn from Sulaymān At-Taymi from Abu Siddiq An-Nāji from Abu Said Al-Khudri as Marfu' with a similar wording. Al-Bayhaqi stated: "Accordingly, it is a supportive narration of the hadith of Ar-Rifā'i if As-Sābuni memorized it well, but I do not believe he did." Then he narrated the hadith of 'Aliyy ibn 'Aliyy

Others, however, believe that the indication of the verse is general, and there is nothing said more than responding to the call, but giving the supplicant what he asks for or fulfilling his need is not explicitly mentioned. In fact, a master may respond to his slave, and a parent may respond to their child yet without giving them what they asked for. Here the response occurs definitely upon making the call, because Allah's saying of "I will respond" is an informative statement that is not subject to abrogation because, if it is, then this entails that the informer is a liar. Exalted is He above that. This interpretation is supported by the following tradition:

[361] Aḥmad ibn Ubayy reported: Muḥammad ibn 'Imrān reported: Al-Ḥasan ibn Sufyān reported: Ibn Abī Shaybah reported: Yazīd ibn Hārūn reported:

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and said: "This is the correct chain of transmission on the authority of Abu Usāmah from 'Aliyy ibn 'Aliyy, and the narration from Ibn 'Awn is incorrect. Allah knows best." Shu'ab Al-Imān 2/48. There ae supportive narrations that my upgrade the hadith to the degree of authenticity, one of which is the hadith of 'Ubādah ibn Aṣ-Ṣāmit, may Allah be pleased with him. Also narrated by At-Tirmidhī in the Book of Supplication, Chapter: Waiting For Relief And Otherwise (3573). He said: "It is a Hasan Sahīh Gharīb hadith when narrated through this chain of transmission." Also narrated by 'Abdullah, son of Imam Ahmad in his Zawā'id 'alā Al-Musnad 5/329 (22785), Aṭ-Ṭaḥāwī in Mushkil Al-'Āthār 2/335 (881), Al-Bayhaqi in Shu'ab Al-Imān 2/48 (1131), all of them on the authority of Ibn Thawbān from his father from Makḥūl from Jubayr ibn Nufayr from 'Ubādah ibn Aṣ-Ṣāmit as Marfu' with this chain of transmission, aside from the statement: "or store it up for him in the Hereafter." Ibn Thawbān is: 'Abdur-Rahmān ibn Thābit, he is Ṣadūq but makes mistakes. He was accused of following the Qadarite school of thought, and suffered mental disorder at the end of his life. This will be discussed in detail in hadith no.(360). Al-Bukhārī narrated it in Al-Adab Al-Mufrad on the authority of Abu Hurayrah (p.248) (711), Imam Ahmad in his Musnad 2/448 (9785), Al-Hākim in Al-Mustadrak 1/674 and said: "This is a hadith with an authentic chain of transmission, yet not narrated by Al-Bukhārī or Muslim." Adh-Dhahabī agreed with him, and Al-Bayhaqī also narrated it in Shu'ab Al-Imān 2/47 (1126), all of them via the channel of 'Ubaydullah ibn 'Abdur-Rahman ibn Mawhib from his uncle from Abu Hurayrah with this chain of transmission as Marfu', aside from his saying: "or turn away from him an equivalent amount of evil."

- 'Ubaydullah ibn 'Abdur-Rahmān is below the degree of trustworthiness, and his uncle 'Abdullah ibn 'Abdullah ibn Mawhib is acceptable. Taqrīb At-Tahdhīb by Ibn Ḥajar (4314,4311).

'Abdur-Raḥmān ibn Abī Bakr ibn Abī Mulaykah reported via Mūsā ibn 'Uqbah via Nāfi' via Ibn 'Umar that the Prophet (PBUH) said: **"If the gate of supplication is opened for any of you, the gates of response will be opened for him."**(1)

Allah Almighty revealed to Dāwūd, peace be upon him: "Tell the wrongdoers to not invoke me since I made it incumbent upon Myself to respond to those who call upon Me. And were I to respond to the wrongdoers, I would inflict my curse upon them."

It is also said that Allah Almighty instantly responds to the supplication of the believer, but He delays granting him what he needs so that he keeps on calling upon Him, so He hears his voice. This is supported by the following tradition:

[362] Abū 'Amr Al-Furātiyy said: Mūsā ibn 'Imrān ibn Mūsā said: Musaddad said: Dāwūd ibn Rashīd said: 'Umar ibn ('Abdul-Wāḥid reported from Isḥāq) ibn 'Abdullah ibn Abī Farwah via Muḥammad ibn Al-Munkadir via Jābir ibn Abdullah that the Messenger of Allah (PBUH) said:

"Indeed, a servant would supplicate Allah, and He loves him, so He says: "O

(1) **[361] Assessment of the reliability of the chain of transmission:**
- It includes the shaykh of the compiler about whom no Jarḥ or Ta'dīl was raised, and I could not identify his shaykh either. It also includes Ibn Abi Mulaykah who is a weak narrator.
- **Authentication of Hadith:**
- Narrated by Ibn Abi Shaybah in Al-Muṣannaf, Book of Supplications, Chapter: The Supplication Of The Prophet (PBUH), on the authority of Al-Hasan ibn 'Arafah. He said: "This is a Gharib hadith that I only know from the narration of 'Abdur-Rahmān ibn Abi Bakr Al-Qurashi, who is weak." Al-Hākim narrated it in Al-Mustadrak 1/675 via the channel of Al-'Abbās ibn Muhammad Ad-Duri and said: "This is a hadith with an authentic chain of transmission, yet not narrated by Al-Bukhāri or Muslim." Adh-Dhahabi said in correction of this: "Al-Mulayki is a weak narrator." Al-'Uqayli narrated it in Aḍ-Ḍu'afā' Al-Kabīr 2/424 via the channel of Muhammad ibn ABi Nu'aym, and As-Sahmi in Tārīkh Jurjān (p.284) via the channel of 'Aliyy ibn Salamah Al-Labaqī, all of them on the authority og Yazīd ibn Hārūn with this chain of transmission and a similar wording with an addition, and (the gates of mercy), while it is (the gates of Paradise) in the narration of Al-Mustadrak. Ibn Ḥajar said: "Narrated by At-Tirmidhī with a Layyin (rather weak) chain of transmission, and Al-Ḥākim mistakenly judged it as authentic.

Jibrīl, give my servant what he needs, but delay it for I like to keep hearing his voice. And, a servant would supplicate Allah, yet He dislikes him, so He says: "O Jibrīl, give my servant what he needs due to his devotion, and hasten it for him because I hate hearing his voice."(1)

It was further narrated to us that Yaḥyā ibn Sa'īd said: "I saw the Lord of Glory, may He be Glorified and Exalted, in a vision, so I said: 'O Lord, how often I pray to You, but You do not respond to me!' He said: Oh Yaḥyā, I love to hear your voice.'" Some of them said: There is etiquette, and there are conditions for supplication that are the reasons for it being answered and for the attainment of his desire. So, whoever guards and fulfills them, then his supplication will be responded to, and whoever neglects them; then he is one of the people who transgresses in supplication."

It is also said that Ibrāhīm

ibn Adham, may Allah have mercy upon him, was asked: "Why do we pray to Allah, but He does not answer us?" He said: "Because you know

(1) **[362] Assessment of the reliability of the chain of transmission:**
- It includes Isḥāq ibn Abī Farwah who is Matrūk.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarānī Al-Mu'jam Al-Awsaṭ 8/216 (8442) via the channel of Muhammad ibn Bukayr. He also narrated it in Ad-Du'ā' 2/821 (87) via the channel of Al-Ḥakam ibn Mūsā, both on the authority of Suwayd ibn 'Abdul-'Azīz. 'Abdul-Ghaniyy Al-Maqdisi narrated it in At-Targhīb fī Ad-Du'ā' (p.91) (51) via the channel of Yaḥyā ibn Ḥamzah, both of them on the authority of Isḥāq ibn Abī Farwah with this chain of transmission and a similar wording. Al-Haythamī said: " Narrated by Aṭ-Ṭabarānī Al-Mu'jam Al-Awsaṭ, and it has Isḥāq ibn 'Abdullah ibn Abī Farwah who is Matrūk." Majma' Az-Zawā'id 10/151. Ad-Daylamī mentioned it in Firdaws Al-Akhbār 1/251 on the authority of Anas ibn Mālik. 'Abdul-Ghaniyy Al-Maqdisī also narrated it in At-Targhīb fī Ad-Du'ā' (p.91) (52) via the channel of Isḥāq ibn Abī Farwah on the authority of Yazīd ibn 'Abdullah Ar-Raqāshī from Anas as Marfū'." This chain of transmission is more weak than that of Jābir as it includes Isḥāq ibn Abī Farwah, we have given an account about his reliability earlier. It also includes Yazīd ibn 'Abdullah Ar-Raqāshī for whom no biography is available. It appears that he is Yazīd ibn Abān Ar-Raqāshī for he is known for narrating from Anas ibn Mālik, may Allah be pleased with him. But Ibn Ḥajar said that he is weak. Taqrīb At-Tahdhīb by Ibn Ḥajar (7683).

Allah, but do not obey Him, and you know the Messenger (PBUH) but do not follow his Sunnah, and you know the Qur'ān and do not act upon it, and you eat from Allah's blessings but do not give thanks for them, and you know Paradise but do not seek it, and you know Hell but do not flee from it, and you know Satan but do not fight him and agree with him, and you know death but do not prepare for it, and you bury the dead but you do not derive a lesson from them, and you turn a blind eye to your faults, and occupy yourself with people's faults."

[Qur'ān 2:187]: ﴿It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.﴾

Scholars of Tafsīr said: "When fasting was first enjoined, it was lawful for a person to eat drink and have sexual intercourse from the moment of Ifṭār until he prayed 'Ishā' or slept after it. If it happened that he prayed 'Ishā' or slept before it without breaking his fast, food, drink and sexual intercourse became unlawful for him till the same time on next day. Once, 'Umar ibn Al-Khaṭṭāb had sexual intercourse with his wife after he had prayed 'Ishā'. After he had taken a ritual bath, he wept and blamed himself. Then, he went to the Prophet (PBUH) and said: "O Messenger of

Allah, I apologize to you and to Allah for this mistake on my part. I went back to my wife after having performed 'Ishā' prayer. I found a nice smell, so my self enticed me and I had sexual intercourse with my wife. Can you find a concession for me?"

The Prophet (PBUH) said: **"It was not befitting of you to do that 'Umar."** Some men got up and confessed that they did the same thing after having prayed 'Ishā'. So, this verse was revealed about 'Umar and his companions.

Ibn Mas'ūd and Al-A'mash recited "rafath" as "rufūth", and it is a metaphorical reference to sexual intercourse.

Ibn 'Abbās said: "Verily, Allah Almighty is Honorable and bashful so He uses metaphors. So, terms such as mubāsharah, mulāmasah, ifḍā', dukhūl and rafath are used in the Qur'ān to indicate sexual intercourse.

A poet once said:

(We remained there enjoying blessings

and all pleasures apart from sexual enjoyment) he uses "rafath" for sexual enjoyment.

Al-Qutaybiyy said: Rafath is to speak explicit words about sexual intercourse, and its original meaning is obscenity and foul speech.

Az-Zajjāj said: Rafath is term that refers to all that which men desire from woman.

﴿They are clothing for you and you are clothing for them.﴾ They are a source of reassurance and comfort for each other. And similar to it is the saying of Allah Almighty: ﴿And made the night as clothing﴾ [Qur'ān 78:10] which means tranquility and rest. This is also indicated by "liyaskuna" in Allah's saying: ﴿and created from it its mate that he might dwell in security with her} [Qur'ān 7:189] People of rhetoric said: "libās" is the under clothes that cover the skin, so each of the spouses is called "libās" since they take off their clothes during sleep and share the same cover with each others` bodies attached to each other like a garment.

So, being naked and sharing the same bed is referred to as ""libās". The correctness of this interpretation is proven by the words of Ar-Rabī' ibn Anas about this verse as he said: "They are "lihāf" (quilt) for you and you are "lihāf" for them.

Some also said: "Libās" is what conceals and hides, so it is probable that the verse means that each of the spouse is a barrier for the other against what is unlawful. It is reported in a tradition: "Whoever marries, then he has shielded his religiosity."

It also means concealment for the intimacy that occurs between them from the people's eyes. This is proved by the explanation of Ibn Zayd of Allah's saying: ﴿They are clothing for you and you are clothing for them.﴾ as he said it means sexual intercourse. Abū 'Ubaydah and others further said: A woman is described as the "libās", "firāsh" and "izār"(clothes and bedding) of her husband.

﴿Allah knows that you used to deceive yourselves,﴾ betray and wrong yourselves by engaging in sexual intercourse after praying 'Ishā' during the nights of fasting {so He accepted your repentance﴾ pardoned you ﴿and forgave you﴾ erased your sins.

﴿So now,﴾ a time separating the past and future ﴿have relations with them﴾ Arabic: "bāshirūhunna", from mubāsharah, derived from "bashrah" (skin) i.e. having their skin so close to each other ﴿and seek﴾ Mu'ādh ibn Jabal recited: "ittabi'ū" (follow) instead of "ibtaghū" (seek), whereas Al-A'mash recited it: "wa'tū" meaning: do.

The recitation of the majority is the correct one, which is "wa ibtaghū" ﴿that which Allah has decreed for you.﴾ what Allah predestined for you or wrote in the Preserved Tablet.

Most scholars of Tafsīr said that it means offspring, Mujāhid said: "If a woman does not conceive, then the other will." Ibn Zayd said: "The meaning is: seek what Allah has made lawful for you from sexual intercourse." Qatādah said: "The verse alludes to the Night of Decree," which was also the statement of Abū Al-Jawzā' and Ibn 'Abbās. The view that is closer to the apparent meaning of the verse is that which suggests that it alludes to offspring, because this saying came directly after Allah's saying: ﴿So now, have relations with them﴾ which is a command that denotes lawfulness and recommendation, similar to the saying of the Prophet (PBUH): "Marry and beget offspring for I will boast of your great numbers before

the other nations, even the miscarried fetus."

Scolars of Aẓ -ẓāhir (those who stick to the literal meaning) say that it is a command indicating obligation and confirmation as indicated by the following:

[363] Aḥmad ibn Ubayy An-Naysābūriyy said: Abū Naṣr Manṣūr ibn Muḥammad As-Sarkhasiyy said: Muḥammad ibn Al-Faḍl said: Ibrāhīm ibn Yūsuf said: Abu Mu'āwiyah reported via 'Amr ibn 'Āmir Al-Bajaliyy via a man via Ziyād ibn Maymūn via Anas ibn Mālik that there was a woman known as Al-Ḥawlā' who used to sell perfume in Madinah. She entered upon 'Ā'ishah, may Allah be pleased with her and said: "O Mother of the Believers, Every night, I adorn myself for my husband so-and-so and wear perfume for him as if I am a bride in her wedding night. When he goes to bed I sleep beside him under the same cover seeking thereby the pleasure of Allah, yet he turns away his face, I believe he hates me. Thereupon, Ā'ishah, may Allah be pleased with her said: "Stay until the Messenger of Allah (PBUH) comes in." Then, the Messenger of Allah (PBUH) came in and said: "What is this perfume that I am smelling? Has Al-Ḥawlā' come to you? Did you buy something from her?" Ā'ishah, may Allah be pleased with her said: "No, by Allah, O Messenger of Allah." Then

Al-Ḥawlā' related her story. The Messenger of Allah (PBUH) said: **"Go, listen to and obey him." She said: "I will O Messenger of Allah, but what reward will I have?" He said: "There is no woman who removes something from her husband's house and puts it in a place, seeking thereby reform, except that Allah writes a good deed for her, erases for her a bad one, and raises her a degree, and no woman becomes pregnant by her husband, except that she will have a reward like the one who stands in prayer at night, fasts during the day, and fights in the cause of Allah. And there is no woman who suffers labor pain except that (Allah decrees) for her, for every moment of pain, a reward equal to that of freeing a slave, and for every session of breast-feeding she gets a reward equal to that of freeing a slave, and when she weans her child, a caller from heaven calls out to her: 'O woman, you have had your past sins, have been forgiven, so carry on doing good in what remains'".**

'Ā'ishah said: "Women have got a lot of good things, so what about you O men?" The Messenger of Allah (PBUH) smiled and said: "There is no believer who seizes his wife's arm in order to allure her, but Allah writes a good deed for him, if he hugs her, then ten good deeds, if he kisses her, then twenty, and if he has sexual intercourse with her, it is better than the world and what is in it, and if he gets up to have a ritual bath, water does not pass over a hair of his body except that one bad deed is erased from him, and he is raised by a degree. The reward he receives, for his bath is better than the world and what is in it. Allah Almighty boasts (of him) before the angels, saying: 'Look at my servant who got up in a cold night to take a bath in order to remove ritual impurity, being certain that I am his Lord. Bear witness that I have forgiven him.'"(1)

﴿And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]﴾

(1) **[363] Assessment of the reliability of the chain of transmission:**
- This is a fabricated hadith. Its chain of transmission includes Ziyād ibn Maymūn who is an extremely weak narrater who admitted his fabrication of hadiths.
- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarānī in Al-Mu'jam Al-Awsaṭ 5/302 (5377) and Ibn Al-Athīr in Usd Al-Ghābah 7/75-76 via the channel of Hammād ibn Abi Sulaymān. Al-Khaṭīb also narrated it in Tārīkh Baghdad 9/337, and on his authority Ibn Al-Jawzi narrated it in Al-Mawḍū'āt 3/65 via the channel of As-Sabāh ibn Sahl, both of them on the authority of Ziyād ibn Maymun Ath-Thaqafi with this chain of transmission, only mentioning the beginning of the hadith. Ibn Al-Jawzi mentioned it in full version in Al-Mawḍū'āt 3/65-67, As-Suyūṭī in Al-La'āli' Al-Maṣnū'ah 2/169, and Ibn 'Irāq in Tanzīh Ash-Sharī'ah 2/203.
- Ad-Dāraquṭni said: "This is a Bāṭil (inauthentic) hadith." He added: "'Abdur-Rahman ibn Mahdi and Abu Dawud went to Ziyād ibn Maymūn and blamed him for narrating that hadith. Thereupon he said: "Bear witness that I have cancelled it." Al-Mawḍū'āt by Ibn Al-Jawzi 2/67. Al-Haythamī said: " Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Awsaṭ, it includes Jarīr ibn Ayyūb Al-Bajalī who is a weak narrator." Majma' Az-Zawā'id 4/292. I said: " Aṭ-Ṭabarānī's chain of transmission also includes Ziyād ibn Maymūn who is a liar and the defect of the hadith." Ibn Ḥajar said: "This is an extremely weak hadith." Al-Iṣābah by Ibn Ḥajar 8/57. Ibn 'Irāq said: "Ziyād is the source of weakness of the hadith. 'Abdur-Rahmān testified that he withdrew it." Tanzīh Ash-Sharī'ah 2/204. See: Aḍ-Ḍu'afā' Al-Kabīr by Al-'Uqaylī 2/78 and Al-Mawḍū'āt by Ibn Al-Jawzī 3/67.

This verse was revealed about a man of the Anṣār, and there are different reports about what his name was: Mu'ādh ibn Jabal said that his name was Abū Ṣarmah, Al-Barā' said his name was Qays ibn Ṣarmah. 'Ikrimah and As-Suddiyy, on the other hand, mentioned that his name was Abū Qays ibn Ṣarmah. Muqātil ibn Ḥayyān said that it was Ṣarmah ibn Iyās, and Al-Kalbiyy said that his name was Abū Qays Ṣarmah ibn Anas ibn Abi Ṣarmah ibn Mālik ibn 'Adiyy ibn An-Najjār.

The story is that he kept working all the day in a land of his while he was fasting. When it was evening, he went back to his wife with some dates, and asked her to serve the food. But, she wanted to offer him a hot meal, so she started to prepare a dish called sakhīnah for him. At the beginning of enjoining fasting, if a person prayed 'Ishā' or slept, it was forbidden for him to eat, drink or engage in sexual intercourse. When she had cooked the meal, she found that he slept, for he was tired and exhausted. She woke him up, but he disliked to disobey Allah and His Messenger (PBUH), and refused to eat. He woke up in the morning fasting and feeling weak. When it was noon, he fainted and when he recovered he came to the Messenger of Allah (PBUH) who upon seeing him said: "O Abā Qays, why are you looking so feeble?" He said: "I spent all day yesterday working on my land until I went back home. My wife wanted to serve me a hot meal, but she was late and I fell asleep. Then, she waked me up after the time food and drink had been banned. So, I slept without having food or drink. Then when it was morning, I felt so tired due to fasting." On hearing that, the Messenger of Allah (PBUH) was so upset. So, Allah Almighty revealed: ﴿And eat and drink﴾ during the nights of fasting ﴿until the white thread of dawn becomes distinct to you from the black thread [of night]﴾ i.e. until the whiteness and light of the day becomes distinct to you from the blackness and darkness of the night. This was the explanation provided by scholars of Tafsīr. An Arab poet once said:

(The white thread of the day is cracked

And the black one of the night is heaped up)

They were likened to threads in the way they stretch out. Abū Dāwūd said: (Then when it lit up for us in the morning and a thread of light appeared). There are reported traditions from the Messenger of Allah (PBUH) on the interpretation of this verse:

[364] 'Abdullah ibn Ḥāmid Al-Wazzān said: Makiyy ibn 'Abdān said: Yaḥyā ibn Sa'īd reported from Mujālid from 'Āmir that 'Adiyy ibn Ḥātim said: "The Messenger of Allah (PBUH) taught me how to pray and fast, he said: 'Pray like that and like that, and fast. When the sun sets, eat and drink until the white thread becomes distinct to you from the black one. And fast for thirty days unless you see the moon of the new month before that.' He added: "I took two threads of white and black hair. I kept looking at them but I could not distinguish between either of them from the other. So, I mentioned that to the Prophet (PBUH) who smiled until his molar teeth were seen and said: "O Ibn Ḥātim, they are but the whiteness of the day when it becomes distinct from the blackness of the night."(1)

(1) [364] Assessment of the reliability of the chain of transmission;
- It includes the shaykh of the compiler for whom no Jarḥ or Ta'dīl is available, and Mujālid ibn Sa'īd who is not that reliable. The hadith, however is transmitted via authentic channels on the authority of Ash-Sha'bī.
- **Authentication of Hadith:**
- Narrated by Imam Ahmad in his Musnad 4/377 (19375) and Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 17/78 (172) via the channel of Musaddad, both of them on the authority of Yaḥyā ibn Sa'īd with this chain of transmission and the same wording. Also narrated by At-Tirmidhī in the Book if Tafsir, Chapter: From Surat Al-Baqarah (2970) abridged via the channel of Hushaym. Al-Ḥumaydī narrated it in his Musnad 2/407 (916) both of them on the authority of Sufyān ibn 'Uyaynah.
- Abū Ḥātim narrated it in Tafsīr Al-Qur'ān Al-'Aẓīm 1/318 (1686) via the channel of Abū Usāmah. Aṭ-Ṭabarī narrated it in Jāmi' Al-Bayān 2/172 via the channel of Ḥafṣ ibn Ghiyāth, Ibn Numayr and 'Abdur-Raḥīm ibn Sulaymān. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 17/78 (173,174,175) via the channel of 'Isā ibn Yūnus, Muḥammad ibn Fuḍayl, Ismā'īl ibn Abī Khālid, all of them on the authority of Mujālid ibn Sa'īd with this chain of transmission and a similar wording. Some narrate it in an abridged version.
- Al-Bukhāri narrated it in the Book of Fasting, Chapter: Allah's Saying: "And eat and drink…" (1916), Muslim in the Book of Fasting, Chapter: Clarifying That Fasting Begins At Dawn (1090), At-Tirmidhī-in the previous citation- (2970) and said that it is Hasan

Abu Ḥāzim reported that Sahl ibn Sa'd said: ﴿And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]﴾ was first revealed without mentioning dawn. So, some people who intended to fast, tied black and white threads to their legs and went on eating till they differentiated between the two. Allah then revealed the words, (of dawn), and it became clear to them that it meant (the darkness of) night and (the light of) day.

Fajr (dawn) means the break of daylight, and it is the reason one says "fajara al-mā'" means that the water gushed forth, so the light breaking through the darkness of the night was likened to water breaking through a fountain. There are two types of dawn: one that is a glow of an ascending white light in the sky like the tail of a wolf, yet it does not spread out. This type does not mark the entrance of the prayer's time or make food forbidden for a fasting person, and it is called the false dawn. The other one is that which spreads out over the horizon, and it is called the true dawn that makes prayer allowable and makes food forbidden for a fasting person, and it is the one referred to in the verse.

[365] 'Abdullah ibn Ḥāmid Al-Wazzān said: Makiyy ibn 'Abdān said: Muḥammad ibn 'Aliyy said that Abu 'Amr reported from Abū Hilāl from Sawādah ibn Ḥanẓalah reported that Samurah ibn Jundub reported that the Messenger of Allah (PBUH) said: **"Do not be stopped by Bilāl's Adhān or the (ascending) whiteness, until it spreads throughout the horizon."**(1)

Sahih hadith, Abū Dāwūd in the Book of Fasting, Chapter: Time For Suḥūr (2349), Ahmad in his Musnad 4/377 (19370), all of them via the channel of Ḥuṣayn ibn 'Abdur-Raḥmān. Al-Bukhārī narrated it in the Book of Tafsīr, Chapter: Allah's Saying: "And eat and drink…" (4510), An-Nasā'i in the Book of Fasting, Chapter: Interpretation Of Allah's Saying: "And eat and drink…" (2169) and in his Tafsir 1/222 (41) via the channel of Muṭarrif, both of them on the authority of Ash-Sha'bi with this chain of transmission and a similar wording. Their narration does not include his saying: "The Messenger of Allah (PBUH) taught me how to pray and fast," but instead he said: 'Pray like that and like that, and fast for thirty days unless you see the moon of the new month before that."

(1) **[365] Assessment of the reliability of the chain of transmission:**
- It includes the shaykh of the compiler about whom no Jarḥ or Ta'dīl is available. Abū Hilāl Ar-Rāsibī is Ṣadūq, but somehow weak. The hadith was narrated via authentic channels on the authority of Sawādah.

Then Allah Almighty and Exalted mentions the time of breaking the fast as He said: ﴿Then complete the fast until sunset.﴾ 'Abdullah ibn Abī Awfā said: "We were accompanying the Prophet (PBUH) on a journey when he was fasting. When the sunset he said to a man: 'Get down and prepare a drink of Sawīq for me.' The man said: ' O Messenger of Allah, would that you wait until it is evening.' He said: 'Get down and prepare a drink of Sawīq for me.' The man said: 'O Messenger of Allah, It is still day time.

He said: 'Get down and prepare a drink of Sawīq for me. When he said it for the third time, he got down and prepared a drink of Sawīq for him. Then the Messenger of Allah (PBUH) said: **'When you see the night coming from this side, and the day departing from that side, then a fasting person should break his fast.'" Some other narrations added: "whether he ate or did not eat."**

﴿And do not have relations with them as long as you are staying for worship in the mosques.﴾ Mujāhid recited (in the mosque). I'tikāf in origin

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- **Authentication of Hadith:**
- Narrated by Aṭ-Ṭabarānī in Al-Mu'jam Al-Kabīr 7/236 (6982) on the authority of Ja'fa ibn Muḥammad Az-Ziyādi who said: "Muslim ibn Ibrāhīm narrated it to us." At-Tirmidhi narrated it in the Book of Fasting, Chapter: What Has Been Reported About Defining Dawn (706), and said: "Hasan hadith). Imam Ahmad narrated it in Al-Musnad 5/13 (20158), Aṭ-Ṭabarī in Jāmi' Al-Bayān 2/173 via the channel of Ismā'īl ibn Ṣubayḥ and Abū Usāmah. Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 6/236 (6982) via the channel of Ḥajjāj ibn Nuṣayr, Abū 'Umar Aḍ-Ḍarīr, Sulaymān ibn Ḥarb, and Hudbah ibn Khālid, all of them on the authority of Abu Hilāl with this chain of transmission and a similar wording. Muslim narrated it in the Book of Fasting, Chapter: Clarifying That The Fasting Starts By The Break of Dawn (1094) (41,42), Abū Dāwūd in the Book of Fasting, Chapter: Time of Suhur (2346), Imam Ahmad in his Musnad 5/13 (20149), Ad-Dāraquṭnī in As-Sunan 2/166-167 and said: "Its chain of transmission is authentic." Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 7/236 (6983) and Al-Bayhaqī in As-Sunan Al-Kubrā 4/213, all of them on the authority of 'Abdullah ibn Sawādah. Muslim narrated it-as in the previous citation-(1094) (44), An-Nasā'i in the Book of Fasting, Chapter: What Is Dawn Like 4/148 (2171), Aṭ-Ṭayālisī in his Musnad (p.122) (897), Aṭ-Ṭaḥāwī in Sharḥ Ma'ānī Al-'Āthār 1/138-139, via the channel of Shu'bah ibn Al-Ḥajjāj, both of them on the authority of Sawādah ibn Ḥanẓalah with this chain of transmission and a similar wording.

means settlement and residence. Allah Almighty says: ﴿then they came upon a people who kept to the worship of their idols﴾ [Qur'ān 7:138] Ya'kufūna is the word used for (kept to).

Al-Farazdaq said as he described the pots:

(You see the seekers of sustenance around them

As if they were worshippers devoted to idols)

The poet likened the people coming to ask for food in their sitting around the pots where food was being cooked, to the worshippers of idols sitting in devotion around them and he used the word 'ukkaf " to denote the meaning of devotion.

Aṭ-Ṭirimmāḥ also said:

(Worries and concerns were stayed around me all night long

As if they were women weeping around a slain)

He used the same word to express the meaning of worries constantly preoccupying him in the night.

The term i'tikāf means to seclude oneself in the mosque exclusively for the purpose of worshiping Allah, the Exalted and Glorified.

Scholars differed regarding the meaning of mubāsharah that a mu'takif (a person observing i'tikāf) was forbidden to engage in. Some of them said that it refers to sexual intercourse in specific, so the meaning of the verse is: do not have sexual intercourse with them when you are observing i'tikāf in mosques, for (i'tikāf is invalidated by sexual intercourse). This is the opinion of Ibn 'Abbās, 'Aṭā', Aḍ-Ḍaḥḥāk and ArRabī'.

(Qatādah, Muqātil) and Al-Kalbiyy said that this verse was revealed about some of the companions of the Messenger of Allah (PBUH) who used to observe i'tikāf in the mosque, and whenever one of them felt the need to be with his wife, he would go out to have sexual intercourse with her, then return to the mosque after having a ritual bath. So, they were forbidden to have sexual intercourse with their women during the night or day until they finished their i'tikāf.

Ibn Zayd, on the other hand said that mubāsharah refers to sexual intercourse and other actions related to it like touching, kissing and other acts meant for sexual pleasure. Thus, sexual intercourse invalidates i'tikāf based upon scholarly consensus, whereas mubāsharah without engaging in sexual intercourse has two types: a type intended for enjoyment, and it is disliked but does not invalidate i'tikāf according to most Muslim jurists. Anas ibn Mālik, however, said that it invalidates it.

Ibn Jurayj said: "I asked 'Aṭā': does mubāsharah mean sexual intercourse?" He said: "It is sexual intercourse itself." I asked: "What about touching and kissing in the mosque?" He said: "The prohibition is related exclusively to sexual intercourse, but for me, I see that all such acts are disliked in the mosque."

The other type of mubāsharah is that where enjoyment is not sought. This type is permissible as indicated by the tradition reported that the Messenger of Allah (PBUH) would give his head to her when he was observing i'tikāf in the mosque so that she could comb his hair for him.

[366] Abū 'Amr Al-Furatiyy said: Abū Mūsā reported: Muḥammad ibn Al-Musayyib reported: Abū Zur'ah 'Ubaydullah ibn 'Abdul Karīm reported: Muḥammad ibn Umayyah reported: 'Īsā ibn Mūsā Al-Bukhāriyy reported from 'Ubaydah Al-'Ammiyy from Farqad As-Sabakhiyy from Sa'īd ibn Jubayr from Ibn 'Abbās that the Messenger of Allah (PBUH) said concerning the person observing i'tikāf: **"He detains himself from committing sins, and will have good deeds recorded for him like the one who does all of them."**(1)

(1) **[366] Assessment of the reliability of the chain of transmission:**
- It includes the shaykh of the compiler about whom I found no statement denoting Jarḥ or Ta'dīl, it also includes 'Ubaydah Al-'Ammiyy whose integrity as a narrator is not verified, and Farqad As-Sabakhī whose narrations are Layyin (slightly weak).
- **Authentication of Hadith:**
- Narrated by Ibn Mājah in the Book of Fasting, Chapter: Reward of I'tikāf (1781), Al-Khalīlī in Al-Irshād 3/956 (247), via the channel of Ibn Abī Ḥātim, both of them on the authority of Abū Zur'ah with this chain of transmission. Abū Nu'aym narrated it in Dhikr Akhbār Asbahān 2/331 via the channel of 'Abdullah ibn Muḥammad ibn 'Abdul-Karīm. Al-Khalīlī narrated it in Al-Irshād-in the previous citation- via the

[367] Aḥmad ibn Ubayy reported: Abū Mūsā reported: Muḥammad ibn Al-Musayyib said: Aḥmad ibn Yūsuf said: Sa'īd ibn Sulaymān said: Hayyāj said: 'Anbasah ibn 'Abdur-Raḥmān reported from Muḥammad ibn Zādhān from 'Aliyy ibn Ḥusayn from his father that the Messenger of Allah (PBUH) said: **"Whoever observes i'tikāf for ten days in Ramaḍān, it is like performing Ḥajj twice and 'Umrah twice."**(1)

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channel of Abū Ḥātim Ar-Rāzī, both of them on the authority of Muḥammad ibn Umayyah with this chain of transmission. Al-Bayhaqi narrated in Shu'ab Al-Imān via the channel of Isḥāq ibn Ḥamzah on the authority of 'Isā ibn Mūsā with this chain of transmission and a similar wording. Al-Khalīlī said: "No one narrated it other than Ghunjār, even though 'Ubaydah and Farqad are both weak. A group of narrators also agreed with Muḥammad ibn Umayyah intansmissting the hadith from Ghunjār. Al-Irshād 3/956. Al-Bayhaqi said: "Also Abū Zur'ah Ar-Rāzī transmitted it on the authority of Muḥammad ibn Umayyah from 'Isā ibn Mūsā Ghunjār, who is the only one to tansmit it with this chain of transmission, and is somehow weak." Shu'ab Al-Imān 3/424. Al-Būṣīrī said: "This is a weak chain of transmission that includes Farqad ibn Ya'qūb As-Sabakhi who is a weak narrator." Miṣbāḥ Az-Zujājah 1/313 (644), As-Suyūṭī also mentioned it in Al-Jāmi' Aṣ-Ṣaghīr and attributed it to Ibn Mājah, and Al-Bayhaqi in Shu'ab Al-Imān with a sign for its weakness. Fayḍ Al-Qadīr by Al-Munāwī 6/356 (9223). See: Ḍa'īf Al-Jāmi' Aṣ-Ṣaghīr by Al-Albānī.

(1) **[367] Assessment of the reliability of the chain of transmission:**

- It includes 'Anbasah ibn 'Abdur-Raḥmān and Muḥammad ibn Zādhān who are both Matrūk (rejected).
- **Authentication of Hadith:**
- Narrated by Al-Bayhaqi in Shu'ab Al-Imān 3/425 (3966) via the channel of Abū Ṭāhir Al-Muḥammad Abādī who said: "Aḥmad ibn Yūsuf As-Sulamī reported it to us." Ad-Dawlābī also narrated it in Adh-Dhuriyyah Aṭ-Ṭāhirah An-Nabawiyyah (p.189) (157) on the authority of Hilāl ibn Al-'Alā' and via the channel of Hilāl, Abū Ṭāhir Al-Anbāri narrated it in Al-Mashyakhah (p.161) (90). Aṭ-Ṭabarānī narrated it in Al-Mu'jam Al-Kabīr 3/128 (2888) on the authority of Muḥammad ibn Al-Fadl As-Saqṭī and Al-Bayhaqi narrated in Shu'ab Al-Imān via the channel of Muḥammad ibn Isḥāq As-San'ānī, all of them on the authority of Sa'īd ibn Sulaymān from 'Anbasah ibn 'Abdur-Rahmān with this chain of transmission. It is on the authority of Muhammad ibn Sulaymān according to Adh-Dhuriyyah Aṭ-Ṭāhirah and Al-Mu'jam Al-Kabīr, and Muḥammad ibn Sulaym according to Shu'ab Al-Imān and Mashyakhat Abī Ṭāhir. Al-Bayhaqī said: "The correct thing is that it is Muḥammad ibn Zādhān, who is Matrūk. Al-Bukhārī said: "His narrations should not be recorded." Shu'ab Al-Imān 3/425. Al-Mundhirī mentioned it in At-Targhib wa At-Tarhib 2/149 without attributing it to the Prophet (PBUH) with a

﴿These are﴾ the rulings that we mentioned in relation to fasting and i'tikāf ﴿the limits [set by] Allah,﴾ As-Suddiyy said that "ḥudūd" means provisions, Shahr ibn Ḥawshab said that it means ordinances, whereas Aḍ-Ḍaḥḥāk said that it means disobeying Allah.

Al-Mufaḍḍal ibn Salamah said: "ḥadd" is a definition and description by which a person can distinguish something from another. It is a separating limit between two things, and the utmost limit of something.

Al-Khalīl ibn Aḥmad said: "ḥadd" means a sententious definition. Az-Zajjāj, on the other hand said: "ḥudūd" are such ordinances and commands that Allah has made violating them forbidden.

I said: "ḥadd" linguistically means prevention. That is why a doorkeeper is known as "ḥaddād".

This is also why the boundaries of the house are called "ḥudūd" because they prevent others from entering into it. Moreover, iron is known as "ḥadīd" because it is used to prevent the enemies' attacks. A woman mourning for her husband is called "ḥidād" because she prevents herself from adornment.

Thus, the "ḥudūd" of Allah Almighty are what Allah has forbidden, or prevented violating them ﴿so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.﴾ so that they guard against them, and be saved from His wrath and punishment.

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connected chain of transmission, and Al-Haythamī said: " Aṭ-Ṭabarānī narrated it Al-Mu'jam Al-Kabīr mentioning the narrator as 'Uyaynah, but it is 'Anbasah ibn 'Abdur-Raḥmān Al-Qurashī, who is Matrūk." Majma' Az-Zawā'id 3/173. As-Suyūṭī mentioned it in Al-Jāmi' Aṣ-Ṣaghīr, attributing it to Al-Bayhaqi in Shu'ab Al-Imān with a sign for its weakness. Al-Munāwī also underlined its extreme weakness. Fayd Al-Qadir by Al-Munāwī 6/97 (8479), and Al-Albānī said that it is fabricated. As-Silsilah Aḍ-Ḍa'īfah wa Al-Mawḍū'ah 2/10 (518).